

The IMPROVEMENT ERA

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SPECIAL
CONFERENCE ISSUE

JUNE 1956

Time for
'berry-good treats with

U AND I

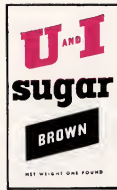


STRAWBERRY JAM . . . you'll want plenty for those after-school snacks; and nothing goes better with toast in the morning. Stock up now on *U and I Granulated* for the early canning season.

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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

THERE is a need for improved eating habits among industrial workers of all ages and levels of education and income according to the dietary, blood, and physical studies on 610 male industrial workers reported in the *Milbank Memorial Fund Quarterly*. One fourth of the men show substandard nutrition in calcium, phosphorus, thiamine, and riboflavin, correlated with a low milk consumption; and of vitamin C, correlated with low consumption of vegetables and fruit. Eleven percent drank a quart or more of milk each day, but a fourth of the men had less than one cup a day. Poor breakfasts and between-meal snacks of concentrated carbohydrate foods were part of the trouble.

THE SEA-URCHINS found off the Marquesas Islands of the Pacific Ocean have spines which are five to six inches long. The native children use them for slate pencils.

THE GREAT musician Mozart is being given special honors this year in connection with the 200th anniversary of his birth on January 27th. A child prodigy, he began to play the harpsichord at three and had his first sonatas printed at seven. He composed 656 masterpieces. During the past four years the Canadian Broadcasting Company, in a series of programs, played one version of every work of Mozart's which has been recorded. *Eine kleine Nachtmusik* is available in at least seventeen versions.

THERE ARE still types of writing that have not yet been deciphered satisfactorily. Professor J. Friedrich calls particular attention to four. The Sinaitic discovered in 1904-1905 by Sir Flinders Petrie on the Sinaitic Peninsula, dates from around 1500 B.C. and is an altered Egyptian. The Cretan-Minoan is found on the Mediterranean island of Crete and is of a pre-Greek culture. The Carian of southwestern Asia Minor is of a period of fourth century B.C. or earlier. The Indus or Protoindian from Harappa, West Punjab, Pakistan dates back to the third millennium B.C.

JUNE 1956



gr-r-eat scot!



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LIQUID STARCH

Here Comes the Bride

by Dr. G. Homer Durban

VICE PRESIDENT, UNIVERSITY OF UTAH

JUNE is the month of brides, weddings, and family festivals. In Utah the current median age for brides is between 19 and 20 years. Grooms are approximately two years older. In 1953, 36 young women married under the age of 15 years. The youngest grooms were 16, and there were 45 of that age. In the same year, marriages were performed in which 9 of the brides and 23 of the grooms were over 75.

Disregarding medians and averages, there were more 18-year old brides (1,185) than at any other age. The 941 19-year olds were in second place. In the case of the menfolk, the largest number of grooms were 19 years old—772 of them. The 21-year old grooms were in second place with 720.

In 1953 a total of 6,926 marriage licenses was issued in the state of Utah. Of this number, some 80 ceremonies may not have been performed. Eighty return transcripts were not filed with the State Board of Health, leaving 6,846 actual marriages. Of this number, 5,809 were first marriages for the brides; 5,785 for the husbands. The differences in each case were re-marriages.

In the United States at large, the median age for marriage has steadily been younger since at least 1890. In that year the male median age is reported at 26.1, with 22.0 for brides. By the end of World War II the medians had become 23.7 and 20.5 respectively; and the military service laws and high employment since 1947 have steadily reduced the medians.

Professors Rex A. Skidmore and Anthon S. Cannon of the University of Utah, in their volume, *Building Your Marriage* (Harpers, 1951), point out nine reasons why young people should consider this trend carefully; that adjustments beyond the teens are sometimes (not always) productive of happier family life. These reasons are:

1. Maturity naturally takes time.
2. A person does not fully know himself well until his personality stabilizes after the period of rapid physical and emotional development in adolescence.
3. Youthful partners may incline more to "growing apart."
4. Physical infatuation, rather than total personality, may play a stronger than normal role.
5. Rational study and choice tends to increase with maturity.

6. "Premature marriages may be a symptom of unhappiness and may constitute an attempt to escape from reality rather than to face and solve problems."

7. Haste may be involved.

8. Opposition of parents and relatives (a real social and economic factor) may cloud the too-early marriage.

9. "The teen-age wife is likely to be unprepared for the duties of managing a household, and the teen-age husband unable to earn enough to support a family."

Averages, means, and other statistics will not do anything more than mirror what happens in the social milieu. The

statistics will not apply in any individual marriage. Reasons of maturity, economic status, family background, experience, personality, religious conviction, respect for the other, will all vary from person to person and from marriage to marriage. Marriage is

without doubt life's greatest test, and all do not pass. But there is comfort that those who pass far outnumber those who do not. Further, this is a generation of large families. Those who are born in the coming years can discount many of the hazards which some of us have survived. Infant deaths from diphtheria, measles, scarlet fever, smallpox, typhoid fever, whooping cough, and meningitis have virtually disappeared. Today's pediatricians have instead to worry more about traffic accidents, rheumatic fever, leukemia, and to a lesser degree, polio.

Utah had 24,147 births in 1953—about 52 percent males and 48 percent girls. All but 144 of these births were attended by a physician. Nearly all were born in hospitals with all the benefits of modern obstetrics—23,769 babies. Only 378 were born outside of hospitals. The maternal death rate, as a consequence of improved medical care, has virtually been eliminated. In 1935, the maternal death rate for 1,000 live births in Utah was 4.6 percent. In 1953 it was less than two-tenths of one percent. Thus mothers, children, (and fathers!) are tending more and more to survive and live to full ripe ages. These statistics do hold great promise for the married couples beginning life together.

But what do statistics mean in June? Let's listen to Lohengrin! "Here comes the bride!"

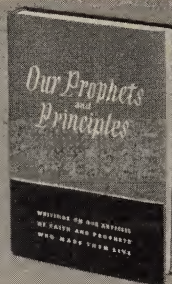
These Times

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Teen-Agers.... Here's Your Summer Reading!

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VOLUME 59 NUMBER 6 June 1956

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EDUCATION, MUSIC COMMITTEE,
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Jesus Christ
of Latter-day Saints

The Cover

In an effort actively to combat the evils of undesirable advertising, the Church has developed a far-reaching campaign to extol the values of righteousness, clean living, and religious activity. Part of the campaign calls for the displaying of posters in all LDS chapels. Our cover features the first of these posters.

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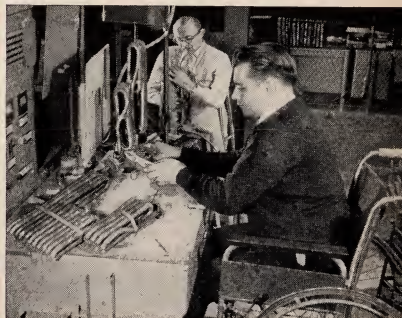
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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

March 1956

12 DEDICATORY exercises continued at the new Los Angeles Temple.

13 DEDICATION services continued in the Los Angeles Temple.

The second annual Junior M Men all-Church basketball tournament opened at George Nelson Fieldhouse on the campus of Utah State Agricultural College. Scores in today's games: Aurora 51, San Diego Fifth 48; Logan Eighteenth 44, Parker 40; Tooele Fourth 53, Edgell Second 51; Rupert Third 50, Union Third 42; North Thirty-third 59, Inglewood 52; Highland 51, Montpelier First 42; Dublin 54, Stockton Second 50; Las Vegas 45, North Morgan 44; Newton 40, Orem Fourth 30; Pocatello Eleventh 53, Salt Lake City Twenty-second 51; Provo Twelfth 52, Valley Center Second 41; Compton First 51, Grant Third 30; Eugene 49, Rexburg Third 47; Tremonton Third 48, Neola 15; Mesa Second 53, MacGrath Second 44.

14 DEDICATION services at the Los Angeles Temple came to an end. During the four days, eight dedicatory sessions were held, and some thirty-seven thousand Latter-day Saints were in attendance.

Scores of today's Junior M Men all-Church basketball tournament were: Stockton Second 49, Montpelier First 36; Rexburg Third 59, Grant Third 50; Dublin 61, Highland 52; Tooele Fourth 48, Spanish Fork Fifth 45; MacGrath Second 47, Neola 39; Valley Center Second 54, Salt Lake City Twenty-second 53; Inglewood 58, Union Third 47; Parker 54, San Diego Fifth 50; Pocatello Eleventh 55, Provo Twelfth 47; Salt Lake City North Thirty-third 39, Rupert Third 33; Logan Eighteenth 43, Aurora 42; Eugene 52, Compton First 51; Orem Fourth 49, North Morgan 30; Newton 34, Las Vegas Sixth 30; Edgell Second 59; Ogden Twenty-seventh 39; Tremonton Third 38, Mesa Second 36 (double overtime).

15 SCORES in today's all-Church Junior M Men basketball tournament: Tooele Fourth 46, Logan Eighteenth 33; Dublin 44, Salt Lake City North Thirty-third 35; Pocatello Eleventh 37, Newton 35; Tremonton Third 42, Eugene 27; Aurora 53, Spanish Fork

Fifth 44; Rupert Third 39, Highland 38; Provo Twelfth 55, Las Vegas Eighth 41; Compton First 51, Mesa Second 36; Edgell Second 58, Parker 45; Inglewood 45, Stockton Second 43; Valley Center Second 55, Orem Fourth 48; Rexburg Third 48, MacGrath Second 41.

16 SCORES in the Junior M Men basketball tournament: Compton First 53, Provo Twelfth 39; Logan Eighteenth 37, North Thirty-third 35; Eugene 33, Newton 27; Valley Center Second 44, Rexburg Third 41; Aurora 38, Rupert Third 36; Edgell 58, Inglewood 41; Tooele Fourth 50, Dublin 39; Tremonton Third 44, Pocatello Eleventh 33.

17 SCORES and final placements of the Junior all-Church basketball tournament: Tremonton Third 40, Tooele Fourth 32 (first and second); Dublin 45, Pocatello Eleventh 34 (third and seventh); Eugene 37, Logan Eighteenth 35 (fourth and eighth); Compton First 46, Aurora 40 (fifth and ninth); Edgell Second 46, Valley Center Second (sixth and tenth). Edgell Second won consolation honors; Valley Center Second the sportsmanship trophy.

President Ernest L. Wilkinson was the speaker on the National Broadcasting Company's "Faith in Action" radio program. He spoke to the subject "Faith—the Motivating Action."

25 PRESIDENT J. Reuben Clark, Jr., of the First Presidency dedicated the chapel of the Monument Park Seventh and Ninth wards, Monument Park (Salt Lake City) Stake.

President Bruce R. McConkie of the First Council of the Seventy spoke to the subject "Hosanna to the Son of David," on the "Faith in Action" radio series of the National Broadcasting Company.

Elder Henry A. Matis, former president of the Finnish Mission, sustained as president of the Lakeview (Utah) Stake, with Elders Newell R. Budge and Floyd D. Fowers as counselors. The retiring stake presidency were President Rulon P. Peterson and his counselors, Elders J. Levi Beus and Rollin P. Green.

President Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Raleigh (North Carolina) Branch, Central Atlantic States Mission.

April 1956

1 "THE RESURRECTION IS REAL" was the title of the radio address of Elder Spencer W. Kimball of the Council of the Twelve on the "Faith in Action" series of the National Broadcasting Company.

4 PRESIDENTS of all missions of the Church situated in the United States, Canada, Mexico, and Central America met with the General Authorities in the Salt Lake Temple in a special meeting.

The fiftieth annual conference of the Primary Association began in Salt Lake City.

5 AT THE concluding sessions of the conference of the Primary Association, four new members of their general board were announced: Mrs. Eileen R. Dunyon, Mrs. Sarah L. Johnson, Mrs. Clara W. McMaster, and Mrs. Lucelle R. Taylor.

6 THE 126TH ANNUAL CONFERENCE of the Church began today in the historic tabernacle on Temple Square.

A special missionary meeting was held this evening in the tabernacle.

Some groups of returned missionaries held their semi-annual reunions.

7 THE CONFERENCE sessions continued in the tabernacle.

The general priesthood meeting was held in the tabernacle and sent by direct wire closed telephone circuits to congregations of priesthood bearers in more than sixty buildings throughout the west.

Other groups of returned missionaries held their semi-annual reunions.

8 THIS was the final day of the 126th annual general conference.

President Joseph Fielding Smith of the Council of the Twelve addressed the "Church of the Air" of the Columbia Broadcasting System radio network. His subject was "Significance of the Atonement."

The semi-annual conference of the Deseret Sunday school convened in the tabernacle.

14 THE APPOINTMENT of Elder Lorin F. Wheelwright to the general board of the Deseret Sunday School was announced.

(Concluded on page 465)

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NOTE: Because of the press of official business as Secretary of Agriculture, Elder Ezra Taft Benson of the Council of the Twelve was not in attendance at the conference. Elder Mark E. Petersen of the Council of the Twelve and President S. Dilworth Young of the First Council of the Seventy spoke at the priesthood session of the conference, as did members of the First Presidency. These talks will appear in the Conference Report.

THE IMPROVEMENT ERA



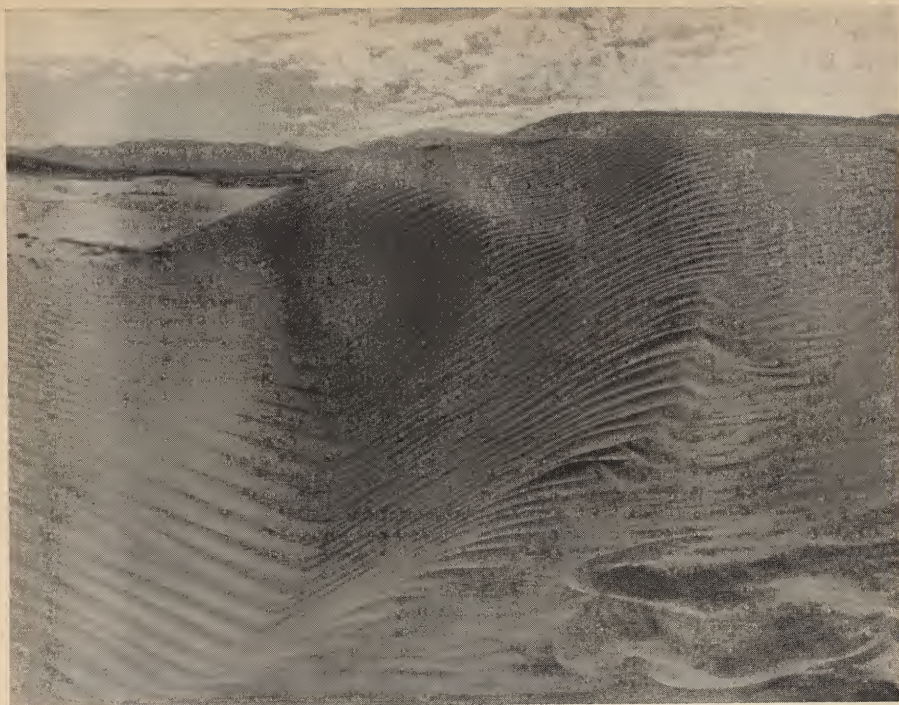
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| Body Type and Model (Series) _____ | | | | | | | | | | | | | | | | | | |
| Use of Car: <input type="checkbox"/> Pleasure — <input type="checkbox"/> Business — <input type="checkbox"/> To and From Work _____ Miles One Way | | | | | | | | | | | | | | | | | | |
| Circle Owner of This Car → | | <table border="1"> <tr> <th>MYSELF</th> <th>PRINCIPAL DRIVER</th> <th colspan="3">ALL OTHER DRIVERS</th> </tr> <tr> <td></td> <td></td> <td>1.</td> <td>2.</td> <td>3.</td> </tr> </table> | | MYSELF | PRINCIPAL DRIVER | ALL OTHER DRIVERS | | | | | 1. | 2. | 3. | | | | | |
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—Photo by Wayne B. Hales

Desert Whirlwind

by Gladys Young

A desert desolate with thirst,
Forsaken of shade and healing waters,
Gathers its dust into a spiral incense
Ascending unto God;
Appealing for the healing
Of thunderclouds and gentle rain.

Poetry

RESEARCH

By Eva Willes Wangsgaard

THE QUESTIONS of man are forever probing
Into a leaf and into a stone,
Looking for power, looking for color,
Looking for food for the flesh and bone.

The questions of man are forever probing
Into the mind and into the brain,
Looking for answers, looking for lessons,
Looking for years that a life may gain.

OLD DIALOGUE

By D. J. Roberts

WHAT BIDES within the wedding band
(Should I claim her slender hand)
And what broods in the bowered soil;
Shall time, thus, be for joy or foil?

When youth is fading, shall these fill
The seasons well, beneath this hill?
Many shadowed highways flow.
Save of this one I would know.

The gold, the silver grace your life,
The steel, the velvet of your wife,
The six-and-forty yield and fade,
Green or golden to your blade.

Six sons tower at your side,
Six oaks temper noon and tide,
Six maids gentle all your cares,
Sixteen grandsons thin the tares.

Time moves, not by tick or tock,
But child by child and rock by rock,
Gain by gain and fear by fear,
With laughter winking through the tear.

Time may linger, time may run;
But you will never heed, my son,
The foil or father it may be,
In land and ring's reality.

HEART BINDING

By Verda P. Bollschweiler

I FIND such rapture in our baby's smile—
This precious tie that binds your heart
To mine;
There was an emptiness until she came—
The fabric of our days now has design:

To build for her a heritage of faith;
To plant deep in her soul a love of truth;
To help her face life calmly, unafraid,
And keep within her heart the dreams of youth.

These things now form the pattern of our
days
And with great faith I know we shall suc-
ceed.
And she shall have an inner loveliness,
With strength and hope to meet tomorrow's
need.
Our days are now complete, and life is
good—
Together we find joy in parenthood.

TO A TEEN-AGE DAUGHTER

By Christie Lund Coles

THE YEARS between us seem much wider
now
Since you have lost your child dependency;
And I seem older to you as you grow
Toward womanhood and young maturity.
You look at me and think me far removed
From your love and your youthful, passing
tears;
You cannot quite believe what time has
proved
My heart remembers through the intruding
years,
And I am not far distant; I am here,
Waiting, longing for the moment when
The tumult of these teen-age years will
pass,
And you will find me understanding there,
Knowing that adolescence played its part
To bind us in an agelessness of heart.



—Eva Luoma Photo

THE BLUEJAY AND THE BLUEBELL

By Terrell Parker

A BLUEJAY looked down from the height
of a tree,
And there was a bluebell, most lovely to
see.
"Good gracious!" he chided, "You're quite
out of place.
A bell among flowers is such a disgrace!
Be off to some tower and make your abode.
Join in with your fellows, help carry their
load.
Don't think me too bold and I'll tell you
one thing:
To be a true bell it's your duty to ring."

The bluebell had understood never a word,
But plainly 'twas shocked at the sound that
it heard.
Up into the tree at the speaker it gazed,
And seeing a bird, it was truly amazed.
"I wonder," it thought, "what the poor fel-
low meant.
He scolded and jeered till his strength is all
spent.
If I had his courage, I'd tell him one thing:
To be a true bird, it's his duty to sing."

PRAIRIE CLOUDS

By Lois Clayton

AS FAR as eye can see and down
into the horizon—clouds,
flat and darkly gloomy beneath
but piled scoop on scoop above
with puffs of white—
shaded perhaps
with pale gray in the crevasses.

Overhead the cloud is dark
and seems to threaten;
so it is to all beneath a cloud.

Only those who see the whole broad sky
find above the darkness, light—
pure and softly white.

OLD MILL

By Alma Robison Higbee

THERE STOOD the old mill with its moss-
grown roof,
The old mill wheel and the stream,
The cobweb tangles were the warp and
wool
Of our youthful, futile dream;
The far roads called, and we left the mill
And the paths that our young feet knew,
So we bartered the call of the whippoorwill
For the cry of the wild curlew.
The rusty mill wheel turns no more,
And the millhouse door sags wide;
A wild rose blooming beside the stream
Marks the place where our young dreams
died.

ON LEARNING OF A LATE ENGAGEMENT

By Elaine V. Emans

NOW I CAN try to tell you what a real
And yet enchanted place good marriage
is,
Finding you more than starry-eyed with his
New ring (for telling you before had made
you feel
Left out). I can assure you sun will gild
Each rainy spell, and flower scents be new
As well as familiar; laughter will be spilled
Often like sudden birdsong over you.

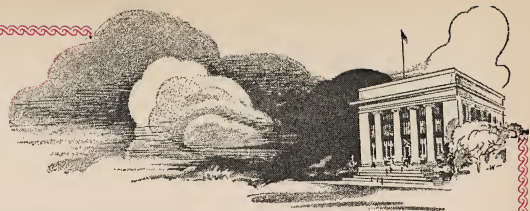
Now I can tell you how togetherness,
After aloneness, takes a time to learn—
The wonder of it, and how the heart will
press
All joy from many an hour, before it turn
To something new, aware much time has
run
Forever away from love so late begun.

YOUNG FARMER

By Hilda Jackson

HE STANDS amid the golden, waving grain
And scans again this fruit of honest toil.
He bends and stoops with strong and sun-
bronzed hands
A little mound of his beloved soil.
A prayer of gratitude goes winging to the
skies,
The fair head bows—a moment passes—
then
Lifting heavenward the gaze of clean blue
eyes
With heart and voice he utters just one
word—Amen.

THE IMPROVEMENT ERA



Our Covenants

by President David O. McKay

I AM GOING to tell you of a kind of will that one man wrote to his son. Among other things he said, "It has not been my fate, in life's sharp struggles, to win the honors other men have won. Mine has not been a life of great achievements; I have not done the deeds some men have done. But I have kept unsullied and untarnished a name entrusted to my care. I have not let dishonor dim its luster, nor have I let shame leave its black mark there." And then he told what he had done: "Instead, I have made my name synonymous, in all men's minds, with things that are most worth while." In this man's opinion, these are the most worth while: first, "strength to do the right, though none might see me"; second, "grit to meet disaster with a smile"; third, "loyalty to those with claims upon me"; fourth, "justice equally toward foe and friend"; fifth, "honor, truth, integrity, square-dealing—my word, my bond."

Fellow members of the Church, do you so esteem your word? You and I have given our words, our covenants. Do we hold them as sacred as did the people of Ammon, the story of whom you find in the Book of Mormon, who made an oath that they would never shed blood? The time came when their benefactors were being punished, persecuted, killed, and the people of Ammon thought they would break their oath, but Helaman said no. And so those good men and women preferred death, if necessary, rather than break their word, violate their oath. (Alma 53:14-15.)

You know the story of how two thousand boys went out to sacrifice their lives, if necessary, so that their parents would not violate that oath. I wish to quote something about those youths:

"And they were all young men, and they were exceedingly valiant for courage, and also for strength and activity; but behold, this was not all—they were men who were true at all times in

whatsoever thing they were entrusted." (Alma 53:20.)

That is a great story and an inspiration to young men in all the world.

Do you realize that we made a promise, a covenant at the water's edge? Some of us, it is true, are pretty well along in years, but we remember our baptism on our eighth birthday. There was a sense that came to us that we would not swear after that baptism, that we would do whatever our parents asked us to do, that we would do our part, or render service in the Church when called upon to do it. We were only children at eight years of age, that is true, but I can remember those feelings and sentiments as clearly as if they were yesterday.

Later we realized what that covenant is. We buried our former selves with all of our weaknesses, our jealousies, our tendencies to slander, that we might come forth and walk in the newness of life. We refer to it now as the covenant made at the water's edge.

You made it, you gave your word. Is your word your bond? I ask the Church, and especially the men who hold the priesthood.

Every Sunday in sacrament meeting we give our word of honor that we are willing to take upon us the name of the Son, that we will always remember him, that we will keep his commandments which he has given us, that we may have his spirit to be with us. What a covenant! And we make it in the presence of one another and in the presence of God whom we are worshipping that day.

Another promise: Do you remember what you said when you took your sweet wife through the temple? You had complete confidence in her, her purity; her worthiness was supreme—as pure as a snowflake, as spotless as a sunbeam, as worthy of motherhood as the purest of virgins. And she

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The Editor's Page

THE EDITOR'S PAGE

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had the same confidence in you as a husband and a father; and together you stood in the house of the Lord and covenanted with each other that you would be true.

We are a covenant people. I am thankful we are. We develop the virtues mentioned by the man I referred to. We keep unsullied and untarnished our name;

we have not let dishonor dim its luster, nor have we let shame leave its dark mark there. We pray for strength to do the right though none might see us. We want grit to meet disaster with a smile. We teach loyalty to all who have claims upon us. We advise to exercise justice equally to friend and foe. We teach honor, truth, integrity, and square-dealing, but to all this we add sacredness of our word of honor.



by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

The Sacrament and Forgiveness of Sin

Question: "Will you please answer this question: Does the partaking of the sacrament forgive one of his sins?"

Answer: The forgiveness of sins comes through faith and sincere repentance. If a member of the Church has committed sin, the correct procedure is repentance and a sincere desire to right the wrong. If we have wronged a brother or a sister, we should go to the injured person and confess our sin and make amends. If it is a sin against the Church, we should confess it before the Church and seek forgiveness. It is written:

"And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that [the law] of God.

"And if thy brother or sister offend thee, thou shalt take him or her between him or her and thee alone; and if he or she confess thou shalt be reconciled.

"And if he or she confess not thou shalt deliver him or her up unto the church, not to the members, but to the elders. And it shall be done in a meeting, and that not before the world.

"And if thy brother or sister offend many, he or she shall be chastened before many.

"And if any one offend openly, he or she shall be rebuked openly, that he or she may be ashamed. And if he or she confess not, he or she shall be delivered up unto the law of God.

"If any shall offend in secret, he or she shall be rebuked in secret, that he or she may have an opportunity to confess in secret to him or her whom he or she has offended, and to God, that the church may not speak reproachfully of him or her."¹

The Lord has also instructed us as follows:

"Thou shalt thank the Lord thy God in all things.

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

"And that thou mayest more fully keep thyself un-

spotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; "For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

"But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord."²

Partaking of the sacrament is one of the most sacred ordinances given to the Church. It is given in order that we may be brought in closer communion with the spirit of the Lord and thus renew three most sacred covenants. They are: first, that we will take upon us the name of Jesus Christ; second, that we will always remember him; third, that we will always keep his commandments which he has given us. We are promised if we will do this that we will be blessed with the constant companionship of his spirit. If we have violated any one of these covenants, then there should be sincere repentance through which we receive forgiveness of the Church before we partake of the sacrament.

The Lord said to the Prophet Joseph Smith in August 1830, when he went to purchase wine for the sacrament, "For, behold, I say unto you, that it mattereth not what ye shall eat or what ye shall drink when ye partake of the sacrament, if it so be that ye do it with an eye single to my glory—remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins."³ Again in March 1841, the Lord said:

"Ye are also commanded not to cast any one who becometh to the church out of your sacrament meetings; nevertheless, if any have trespassed, let him not partake until he makes reconciliation.

"And again I say unto you, ye shall not cast any out of your sacrament meetings who are earnestly seeking

¹Ibid., 59:7-12.

²Ibid., 27:2.

the kingdom—I speak this concerning those who are not of the church.”⁴

When the Savior visited the Nephites, he taught them as follows:

“And now behold, this is the commandment which I give unto you, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily, when ye shall minister it;

“For whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul; therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him.

“Nevertheless, ye shall not cast him out from among you, but ye shall minister unto him and shall pray for him unto the Father, in my name; and if it so be that he repenteth and is baptized in my name, then shall ye receive him, and shall minister unto him of my flesh and blood.

“But if he repent not he shall not be numbered among my people, that he may not destroy my people, for behold I know my sheep, and they are numbered.”⁵

Paul had to take the members of the Church in Corinth to task for their sins in partaking of the sacrament unworthily. It appears that when they assembled they turned the sacrament service into a feast where they ate and became drunken. So Paul said to them:

“What? have ye not houses to eat and drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

“For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was destroyed, took bread:

“And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

“After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

“For as often as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come.

“Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

“But let a man examine himself, and so let him eat of that bread, and drink of that cup.

“For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body.

“For this cause many are weak and sickly among you, and many sleep.”⁶

Any who are guilty of sin should truly repent and make restitution before partaking of the sacrament.

“While of these emblems we partake
In Jesus’ name and for his sake,
Let us remember and be sure
Our hearts and hands are clean and pure.”

Joseph Fielding Smith

⁴Ibid., 46:4-5.
⁵ Neph. 18:28-31.

⁶ 1 Cor. 11:22-30.

Freedom and Conformity

Richard L. Evans

MAY WE turn today to another phase of freedom—to the question of freedom and conformity: How much does conformity come into conflict with freedom? How much freedom do we have if we must live according to the law? This is a question that young people often wrestle with, even from the earliest years of youth. With the great principle of freedom before them, they sometimes want to know why they can’t do anything they want to do—or everything they want to do. If the Lord God meant men to be free, what reason is there for restraint? Part of the answer is this: that the Lord God who gave us freedom also gave us commandments to keep, and also imposed penalties for not keeping the commandments. Freedom isn’t for us only, but for others also. And to insure everyone’s freedom, there must be restraints. Flagrant freedom, irresponsible freedom, freedom without restraint is, literally, absolute anarchy. And anarchy, of course, is chaos. There simply isn’t any enduring freedom outside the limits of law. But some people profess to suppose that if a person obeys the law or keeps the commandments or chooses to conform to high-minded standards and

to the accepted conventions of society, he has sacrificed his freedom. But no man has sacrificed his freedom if he chooses to conform to high standards or to live within the limits of the law. He has simply used his freedom for what freedom was meant to be used for—for those who use their freedom to violate law and to flaunt the conventions and decencies of society always pay a price. We cannot break any law—of health, of morals, of ethics, of honor or honesty—without paying a price. For every excess and for every abuse of freedom we pay a price. And often part of the price for abusing or misusing freedom is losing freedom, as many a man could testify who has found himself compromised or confined in one way or another, by bars or by other kinds of confining fetters. Every broken law brings its penalty; every commandment ignored brings its sorrow and regret. And one of the earliest lessons that young people need to learn is that freedom isn’t free—and it isn’t a license to ignore law. It comes with discipline; it comes with restraint; it comes with reason and respect, with honor and honesty—and it endures only within the limits of law.

“The Spoken Word” FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, APRIL 22, 1956

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"Come Down ZACCHEUS"

by D. Wright

(A fictional story based on Luke 19:1 to 10.)

THE LITTLE BOY walked dejectedly up the dirt road to his home on the hill near the wall of Jericho. It had been another bad day; in fact, they were all bad days. When he was younger, he had cried sometimes, but his mother's reassurances had always been enough to drive away his hurts.

As he grew older, these reassurances were less and less comforting. Now he no longer listened to them. This afternoon, the jibes he had received snapped him to a point of open revolt. Even Ammon, the respected old rabbi, had not interfered as Jareb had mocked him. And when Jonas, his childhood playmate and the one who long had defended him against the taunts of the others, had joined the jeering, it was the Brutus cut.

There were tears in his small brown eyes as he walked up the hill alone. They were not tears of sorrow as they had once been, but tears of resentment—resentment for his size.

"Why," he asked himself as he had so many times before, "why must I be so small? I am fourteen years old, yet Jeremy, the tanner's son, who is only half those years is larger than I."

His mother used to tell him that he would soon start to grow and catch

up with the others. Wasn't his father, Zadok, a big man, and his grandfather, too? But he didn't grow like the other boys!

His father made things worse. One day he would treat him like a little boy, and the next day he would tell him to be a man and defend himself when he was taunted. Although Zaccheus tried to defend himself, each time the larger boy would pummel him. He decided his revenge would have to come some other way.

Once he consulted the rabbi who told him that it was God's will that he should be small. God had made him that way, and he should be satisfied. He was sinful, the old man said, because he was not willing to accept the acts of God without complaining.

Zaccheus' anger had then shifted to the Lord, and he wanted to stop going to the synagogue on the Sabbath, but his father forced him to continue. Zaccheus also wanted to quit school, but his father had told him unfeelingly that he had to be educated because he wasn't big enough to do a man's work.

Only Ethan, the publican, seemed to see his wounded soul. He seemed to know how the jeers of others hurt. Maybe it was because Ethan also had suffered the mockery of his townsmen who despised him because he served as tax collector for the Roman government. But Zaccheus' father learned of his visits to Ethan's tax collection stall and forbade Zaccheus to go again or to speak to him.

His tears of resolution were tokens of determination someday to make his classmates, the rabbi—in fact, the entire city of Jericho—acknowledge him as one with whom to reckon. "I'll make them treat me with respect. I'll find a way!" He didn't know how now, but the time would come. Wasn't he fifteen years old next month? He was ready to take a man's place. But where? Who would give him work at his size?

As he walked up the hill, Zaccheus thought of Ethan. Maybe he could

help him find a place to work. He would see Ethan tomorrow.

As Zaccheus entered his home, the resolution to see Ethan brought peace. For the first time in many days he felt composed. Even his appearance changed with his decision—so much so that his mother didn't ask about the other boys and their teasing.

The boy retired as soon as the evening meal was finished. He went directly to his sleeping pallet. He no longer prayed before going to bed; he had not prayed, in fact, since Ammon had told him that it was God who had made him so small.

As they reached the synagogue the next morning, Zaccheus' father and grandfather entered the door that led to the floor, while his mother went to the women's side entrance. Zaccheus dropped behind his mother to join some of the boys his own age. Even on the Sabbath they could not refrain from making sport of Zaccheus. But today the taunts did not sting. For Zaccheus had resolved that he would yet be recognized by his tormentors as one of importance. When they reached the entrance, the larger boys pushed Zaccheus back. He had known that they would do this, and he was glad, for it gave him a chance to stay behind. Then he slipped quietly into the nearby date palm grove. Once in its shadow he made a fast walk down the hill and across the town to the home of Ethan, the publican.

"What is it, my son, that brings you here? I have heard that Zadok has forbidden you to talk with me."

"Father is at the synagogue," Zaccheus replied.

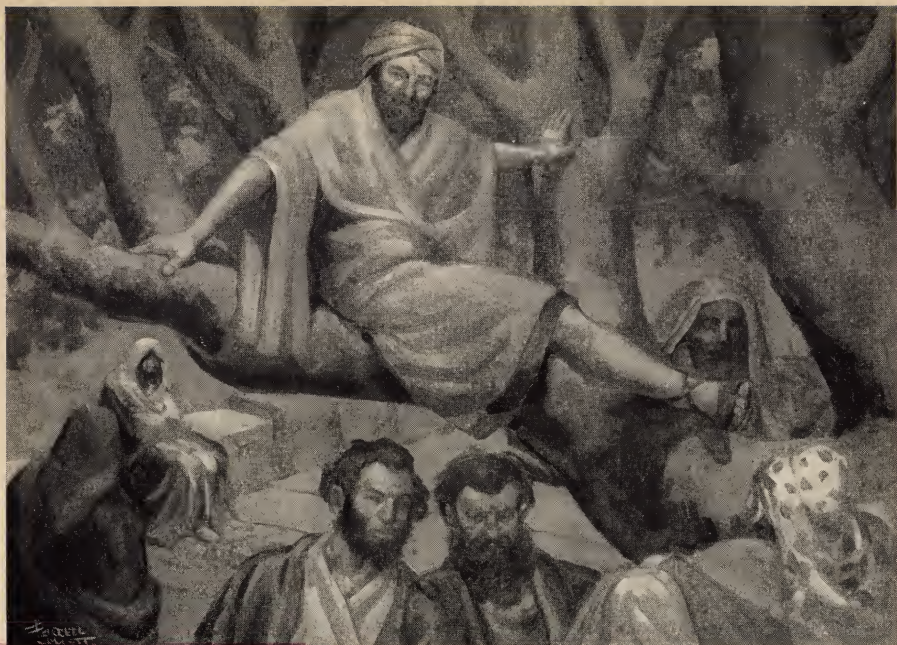
"And you?" questioned Ethan. "Are you not also supposed to be there?"

Zaccheus turned his eyes away from the man in front of him.

"I see, you have deceived him. Zadok thinks you are at worship, also."

Zaccheus became conscious that Ethan also was a small man with fine features, but they were hardened with lines of greed, and his face be-





Zaccheus ran quickly to the tree and climbed a branch directly above a group of Jews.

spoke the hatred he held for the people who had rejected him because of his profession. His clothing showed that he made a good living. He had many comforts in his home that Zaccheus had not seen before, even though his father was well-to-do. Zaccheus remembered that it was whispered, in fact often said aloud, that Ethan had gained his money by overtaxing the people of the city. Zaccheus' own father was the leader of those who had ostracized the publican.

Knowing Ethan understood, Zaccheus recounted again the story of his abuse at the hands of others.

"I'm not going back to the school at the synagogue tomorrow," he concluded. "Father has told me I must go because I am too small to learn a trade. But if I could find someone who would apprentice me, maybe he would consent to let me stay away from school. That is why I came to you. Can you tell me who might use one as small as I?"

Ethan pondered for a moment. The boy was too small to work at one of

the crafts. Maybe in a counting house! He could read and figure, for he had been well schooled. As he thought, Ethan's eyes narrowed.

"I have an uncle," he finally said to Zaccheus, "who is a tax collector in Tyre. He is now visiting in Bethabara beyond the Jordan. He has promised to call to see me before returning to Tyre. He is now old and has trouble seeing the figures and filing the reports. It might be that he would take you with him to Tyre to assist him."

"You mean for me to work for a tax collector?"

The publican's eyes narrowed again. "You said you wanted to learn something to help you gain recognition from those who mock you." Ethan played on the wounds that were deep in the boy's pride. "Who knows, you might become a publican yourself someday. There is wealth and position for the shrewd tax collector."

"My father would never consent to my going with a tax collector."

"Sometimes we must deceive a little to gain our goals. Those of us who are not so strong must use our wits to compensate for our size. Be-

sides, it is even possible that you could return to Jericho as a tax collector. Then those who have so misused you would have to recognize you. You would have power and wealth and prominence! But it is almost time for your father to return from the synagogue. I will talk to my uncle when he comes, and in the meantime think about your future."

Sleep came slowly to Zaccheus that night. Before it came, he had made two decisions: He would return to school, for there was no use in arousing his father's anger now; and he would go to Ethan's place of business and talk with him again.

For four days Zaccheus visited Ethan, but the uncle had not come. On the fifth day Ethan had the news that Zaccheus was now impatient to receive.

"Yes, my Uncle Enoch was here today. I told him of you, and he said that he could use you. You will learn about money and taxes and can live in his home and attend the Greek school at Tyre, if you like. He will pay you a small wage, and when you can help more, the wage will be increased. Enoch is now on his way to

(Continued on page 450)

Parental Relations with Adolescent Youth

by Ila Rupp

THIS is a subject which has been frequently discussed by psychologists and sociologists. So much controversial material has been published that we bewildered parents are likely to think of our adolescent youngsters as freaks of nature and decide that they need some peculiar kind of treatment not considered essential to humans in other stages of development. This is an unpleasant theory.

Because of our anxiety we can no longer enjoy our children in the relaxed atmosphere of family living. We begin to look for hidden meanings in everything they do and say. We dare not even expect them to be well-behaved. It is not fashionable. For a period of about five years we can only hold our breath and hope. The adolescent years are not determined by chronological age but by the degree of maturity attained. Roughly, this would be from about thirteen through seventeen years of the child's development.

If I had written my reactions to this subject after the first few weeks of study, I should have had a different story to tell. I, too, believed that my teen-aged son and daughter were made of some fragile substance that required a finer hand and a keener mind than their parents possessed to guide them. However, after additional research and more thoughtful contemplation, I have resolved that most of the information is very helpful. It is also general psychology and applies equally well to people of all ages.

All people have the same basic personality needs. Harold T. Christensen, chairman of sociology and professor in the department of family life at Purdue University, has divided these needs under four headings: response, or love and affection; security, both personal and material; recognition or appreciation; and the

need for new experiences. Each of these basic requirements is not developed in equal proportion in all individuals. But all are present in everyone, including your teen-aged youngster. No child is a carbon copy of his parents.

When parents honor the private worlds and personal values of their children, they may freely demand increased respect for their own needs. One of the obligations of parents to their offspring is to live happily themselves. If there are genuine affection and acceptance, between parents and children, the opportunity for serious differences to arise is greatly lessened. Understanding is closely related to affection.

Personal charm is something that everyone can develop. Shyness comes from a sense of insecurity in a social situation. Give a child the tools of personality development, and the awkward age will not linger. These tools are a knowledge of the social graces, an understanding of human behavior, and proper sex education. Among the social graces are the rules for cleanliness, neatness, tact, good manners, and respect for the conventions of society.

Eventually children will learn from experience, but the learning period will be shorter and less painful if they receive some assistance in the interpretation of behavior patterns. It may be perfectly obvious to you that the braggart is covering an inferiority complex. Point out a few such cases to the young ones. It will help them to a better understanding of themselves and their companions.

Girls of this age are super-sensitive to criticism from their friends: Sandy consistently found fault with Beth's clothes. Beth became frustrated and began to lose confidence in her own ability to choose attractive clothing. Beth's mother pointed out to her

daughter that Sandy usually appeared, within a day or so, in the duplicate of the sweater, necklace, or hat that she, Sandy, had objected to on Beth. This eased the friction between the two girls and taught Beth an important lesson in human behavior—to recognize the difference between constructive criticism and envy.

We are living in a constantly changing social culture. Even for the more mature, a philosophy of life is an elusive and delicate thing. This forming of a philosophy is the key to most of youth's troubles. Once a standard of values has been accepted as his own, the restless youth will emerge as a level-headed adult.

Adults can be influential if they will recognize and supply the need for interpretations of life, religion, science, economics, politics, genetics, and romantic fallacies. These are some of the things that young people are struggling to understand. Be forward-looking. Whenever possible, anticipate and talk things over before they become personal problems.

Family group discussions are a good, concrete method of communicating this information. Make such conversation frequent enough so that it will not assume undue importance or be conducted in an atmosphere of embarrassment and restraint. Be objective. Analyze; do not lecture. Show respect and consideration for contributions from younger members.

Our junior adults are partially capable of grown-up roles but are denied complete participation and responsibility. To reduce the influence of childhood, encourage personal and economic independence. Let it be understood that discipline is used to permit more freedom. There is a world of difference in the reaction of youth to these two commands: "Be home by ten o'clock because I say so," and "I ask you to be

in by ten o'clock so that you can plan your own activities. I know that we won't need to worry about you. You will either be home on time or telephone for permission to stay later."

The desire for economic independence is one of the few problems of adolescence which have clear-cut solutions. The practice of doling out dollars and dimes is both degrading and irritating and can easily get out of hand. A definite amount of money for a set period of time and what expenses it is to cover should be agreed upon in advance. No matter how small the allowance, children need the feeling of security and the experience of choice making which come through budgeting. The ability of the child to supplement the allowance with his own earnings should be considered. The summer months are the peak earning period for boys and girls. Employment outside the home gives balance to their development.

When the family income is small, juggling may be required to permit young folk this financial freedom. Usually advance planning will be the answer. It is worth the extra effort and sacrifice, for in a few years, when all the expenses of housing, food, medical expenses, insurance,

taxes, clothing, and other living costs are his own responsibility, the child will have had some training in this field. By the time a student reaches high school age he should be on a budget, which includes nearly all expenses except board and room. And he should participate in the family budget sufficiently to know approximately what it costs to operate the home.

Lucky indeed is the boy or girl who can do at least one thing exceptionally well. It develops poise and confidence. It broadens his circle of friends. It enriches his life. Encourage all talents. A few speech lessons during the growing years may produce a polished debater, actor, or speech student, and a future lawyer, salesman, or radio announcer. There is always a demand in any group for people with ability and training. For these junior adults, it insures a welcome to social activities. It gives a feeling of security. It also fills many idle hours that may otherwise be devoted to less constructive activity.

Never underestimate the value of technical skills of homemaking, mechanics, gardening, and repair work. These will develop gradually if the child has been given his share of the responsibility for family liv-

ing. A book could be written about methods of securing co-operation for household tasks. Experience and research have indicated to me that the solution lies more with adults than with children. In the first place, it is a matter of attitude. If parents consider household chores as unrewarding drudgery, children will show the same reaction. I support the philosophy of the "second step." The cook is not just preparing supper but is sustaining life and maintaining the health of her family. The bricklayer is participating in the construction of a building. Thus when sewing becomes an art, with the goal a better wardrobe, the resistance of most young women disappears or never appears at all.

Actual performance of tasks will go more smoothly if each person knows in advance what his duties are. We find a kitchen bulletin board a helpful and pleasant reminder. Weekly assignments are charted. Laggards are prodded by daily notes. Rules are at a minimum but are strictly enforced. If the child's work does not measure up to family standards, do not criticize but rather evaluate, with due consideration given to time and tone.

Young people will take more interest in their home if they know that they are a vital part of it. Try having a family project. Let each member help to plan and help to pay for it. What it is does not matter so long as it is important to you as a family. Nothing is more satisfying than working toward a goal, nothing more binding than a common purpose.

This article has attempted to throw the spotlight upon some of the major causes for friction between parents and their adolescent children. Conceding that most of the adjusting should have been made earlier so that we can take adolescence as we find it, what then is the next step? Encompass youth with encouragement and affection. Don't restrict them more than necessary. Recognize and fill the need for interpretations of life. Encourage skills and talents. Reduce the continuing influence of childhood by economic independence. Do what you can to guide your children toward greater triumphs; but first accept and love them for what they are. You will find in your family life a deeper, richer relationship.



—Photo by Eva Luoma

When parents honor the private worlds and personal values of their children, they may freely demand increased respect for their own needs.

Dear Dad:

This is the promised Father's Day letter, arriving just a little early. Much has taken place within me, all of which I wish I had the power of the written word to convey to you. I have grown older in many ways and certainly wiser.

My patriarchal blessing says that: "Thou art of Israel, . . . a descendant of Ephraim, and have also been born of goodly parents who have taught you the truth and exemplified the principles of the gospel in their lives. These examples which you have and the heritage through which you have come entitles you to a receptive attitude toward the gospel of Jesus Christ. Therefore you should rejoice in your heart and give thanks to the Lord that you have been born under such favorable circumstances . . .," and then it goes on.

Until recently I didn't really understand just how true the patriarch's words were, that I had been blessed very much by the heritage which was mine and the parents which I have. Here in the mission field I have learned to appreciate my home and my parents very much. I have been in homes where love and family appreciation were unknown. I have seen places where even a simple form of worship like a blessing on the food is entirely foreign to what is the usual procedure. The more places I go and the more I see, the more I realize just how blessed I am: for parents who love me, for a home where the Lord was not a stranger but an everyday visitor, and for a heritage which taught me that my life held a purpose. You can't imagine how empty and void of purpose the lives of so many of these people are because they have forgotten or never known the reason for living. I cry in my heart for them, and at the same time give thanks for the Lord's blessing unto me—it could not have been greater.

Even among the elders, I find that my own home stands with the finest as far as having given me an appreciation of the gospel and of my duty both to myself and God. I am now beginning to realize just how precious those hours were that we spent together in the mornings as we read

and contemplated the word of God. I am always very proud to be able to tell the people who ask me about the standard works that you and I had read them through together. You would be surprised how much I remember of what you said, and the notes in my books are of great value to me. I wouldn't trade them for the world right now, and certainly they could never be replaced so far as their spiritual value is concerned.

I find that my testimony of the gospel has grown tremendously since I came here. I did come to the mission with a strong testimony, but it was one that was built on your teaching and my own small activity in the Church.* Now my testimony has been strengthened and tested by experience, and it has never failed to measure up to the need and stand me in good stead. I have learned that a missionary's testimony may grow the most during these two years, but that growth comes because it is tried the hardest. We have had some marvelous experiences, but there have been times when it was hard to feel very much like a chosen servant of God carrying the true gospel of Christ. But each time faith and patience and prayer have given us the needed strength to guide and lead us to better contacts and better results. For my own testimony of the gospel, which I now have and treasure very highly, for I do know now beyond a shadow of a doubt that Jesus is the Christ, that this is indeed the true gospel of Christ on the earth, and that President David O. McKay is today a prophet of God, all of this I know, because of you and your patience and love for me.

Even now I can't comprehend how marvelous this heritage is that you have given me of a love of things spiritual. And, I promise that the time will never come when you need feel sorry or ashamed of me so far as my relationship to the gospel and the Church is concerned. I realize that I still need very, very much to learn, and I intend to do so, but I realize even more that today I have a background in the broad over-all picture of the gospel that could have never been mine had it not been for your teaching it to me. I thank God always that you were my father and that you did place these things in

life above the earning of large sums of money or other such things of the world. If I can do for my son what you have done for me, I will be both proud and happy. As long as I live, you, too, in spirit shall be alive, for my love of these things of the Lord comes from you, and of necessity you and your teachings are continually mirrored therein.

My love for my missionary work has grown tremendously, and now I have learned much that I didn't before realize. I expected to be able to settle right down to being guided continually by the spirit of the Lord, and I was very much upset and perplexed when I found that this wasn't the case. I have now discovered the secret—that until you lose your life in this work, you never shall find it. Now that I have realized this, I am still working to try to bring it to an actual fact.

My love for the work continues to grow, and certainly we are guided now much more than we were before, but still, I have not reached that point of rendering absolute and devoted service that I should like to reach. The spirit of the Lord could dwell with me more, of that I'm sure, but it is at least increased over what it once was. I have been here four months now, and in that time much has happened to set me on the road to success and happiness as a missionary. I have no doubt as to my further success—except for this business of finding the secret to real humility, and being able to have the strength of character to render sincerely the service of which I'm capable and which I honestly want to give. There are problems of other natures also, but these are things that I can take care of myself in a fairly orderly fashion.

All of you are continually remembered in my prayers, as I realize by the strength that I have received that I have also been in yours. Again I send my grateful and heartfelt thanks for what you are and for the little bit of that strength and faith that I have been able to absorb myself. May God continue to bless your faith and your devotion with his spirit is my humble prayer for you always.

With deepest love,
Your Son.

SUTTER was half wild with anger and anxiety. Men deserting their jobs meant that the mill would not be completed. The little group of Battalion men sat quietly talking things over.

Said Browett: "Looks to me like here's our chance to strike it rich. Jackson panned out \$100.00 yesterday. Soon as word leaks out there will be thousands here. And we're here first and can get the best claims." The logic of his words struck home. No one could answer that.

Standage slowly whittled a stick as his friends talked. Finally when it seemed that all would decide to pan gold, he had his say.

"You don't have to do what we've agreed to do," he said. "All of you are free men to do as you like. When we came here, we agreed to stick by Sutter until the mill is finished. It's more than us, brethren; it's our people out yonder on the plains. We've somehow to show the world that they have misjudged us. Sutter has influence. He's going to be here a long time. We're going to need him as a friend. I think we ought to stay by the mill till it's finished—and that's exactly what I aim to do. We can pan a little gold mornin' and evenin', and then when the mill's done, we can give it a hard go for a couple of months before we start home. Besides, we promised we'd stick. That's as I see it."

"I think you're right," said Cox. "Let's stay and finish the mill."

And so it was voted.

Standage walked up to Sutter.

"Mr. Sutter, our boys are as anxious to stake claims and find gold as anyone else—maybe more so. We're here on the ground ahead of everyone else. But we Mormons like to keep our word. We gave our word we'd stay till the mill is finished. We'd like you to know we've decided to stick by you."

Sutter's face relaxed, and he smiled.

"Thank you, boys, for the favor. I'll not forget it."

The work on the sawmill was resumed. Standage led Jed into the woods among the giant trees. Never had he seen trees like these. They seemed to have no tops—up and up they towered until seemingly lost in the blue vault of heaven.

Jed marveled at the way they worked.

Said Cox one day, "I'll lay this tree right on that spot."

"That spot" was a direction opposite to the natural lean of the tree.

"I don't believe you can," challenged Jed.

So Cox went to work, cutting two notches at angles learned from long experience. The tree began to fall, but the control was with the axman, and when it crashed it was lying exactly as Cox had predicted. Jed envied him his ability and practised hard to duplicate it. He acquired some skill but never could fell a tree very close to where he intended it to fall.

High Adventure

and a
young man's
conversion

by President S. Dilworth Young

OF THE FIRST COUNCIL OF THE SEVENTY

All things have an end, and Sutter's mill was finally finished. Now the party was out panning gold. Cox had a good streak of luck and panned a considerable quantity. One evening Jed watched him cut into a piece of tanned buckskin.

"What are you making?" he asked.

"A gold bag, replied Cox. "You see it works like this. I make a strong sack, then I sew to it a wide band of buckskin like this. That goes over my head and rests on my neck and shoulders. The bag hangs on my chest. Then I sew two strips to the bottom of the sack and tie them around my back—and there I have my gold as snug as a bug in a rug. No one gets the gold without getting me first. I have enough now to bring my wife and children to the valley—with good wagons and horses."

The next morning he said, "Standage, I've had enough of panning gold. It's time for me to head east and meet my family. Suppose Dan Browett, David Allen, and I leave tomorrow ahead of the rest of you?"

"Suits me," said Standage. "Go ahead, and if you're not back in ten days, we'll know you got through the pass, and we'll start."

Cox and his friends gathered their supplies and equipment and by noon had disappeared in the great forest of the American River.

For ten days the remainder of the party panned gold, gathered, repaired equipment, shod horses, and made ready.

Finally Standage said, "Suppose we start in the morning."

AND SO THE little party once more hit the long trail east. Their horses were fat and sassy from the

(Continued on page 462)



From a painting "The Old Corral" by James G. Swinnerton.

There Were Jaredites

by Dr. Hugh Nibley

BRIGHAM YOUNG UNIVERSITY

v EGYPT REVISITED

NOW LET me take you to Egypt, and first of all recall what has already been said tonight, that from the earliest times the Delta country was preserved both for grazing and 'for a wilderness to get game,' with Pharaoh himself as the Mighty Hunter.⁷⁷ After rain had fallen on the land and the serpents had 'become cowardly,' the great Menes, the first in the line of historical Pharaohs, 'built a great city by the narrow neck of land'—only in this case it was the narrow valley passage, right at the base of the Delta, at the spot which at that time 'divided the land' between the Land Northward and the Land Southward. Before the city could be built, it was necessary to drain vast tracts of land to the north, which were still uninhabitable marshes.⁷⁸ The city itself was known as 'The Balance of the Lands,' and the 'City of the White Wall' because it controlled all passage between the two lands and barred or permitted access from the one to the other.⁷⁹ The founder of another great dynasty at a later date built just such an establishment at the other end of Egypt, calling it 'The Gate of the North,' since it blocked off the southern empire. The classical distinction between the Land Northward and the Land Southward, which first meets us with great persistence in the Book of Mormon, was more than a geographical convenience for the Egyptians: it was a ritual dichotomy in which the Two Lands theme, the red and the white, was carried out with great thoroughness at all times. Eberhard Otto has recently written on the subject.⁸⁰ The philologist Ludwig Karst has argued that the Egyptian word for the Land Northward, which everyone knows is *Mekhi*, is the same as Mexico, which has the same meaning.⁸¹ Of course we don't have to go along with speculation like that, but I do maintain that some aspects of Egyptian life and history demonstrate that just

such things as described in Ether could have been on the earth."

"Meaning such things as plagues of serpents?" Professor F. asked. "You just now said something about Egyptian serpents 'becoming cowardly.' What is the story?"

"That is what I was getting to. If Menes is the first historical king, the first legendary king and the leader of the great migration into Egypt was certainly Horus. He was always remembered, among his other exploits, for having overcome the serpents. 'Horus was an ox-herd when he trod on. . . .' Here the old fragment

breaks off, but hundreds of representations of Horus treading on serpents and crocodiles enable us to complete it. It ends as a typical charm against serpents: 'O let the beast, O desert, glide away.' (Pyr. 244b, 245b.) Remembering from Ether how 'their flocks began to flee before the poisonous serpents,' it is significant, I think, that Horus fights the serpents as an ox-herd; here is a passage recalling the struggle: 'The bull is fallen because of the *sdh*-serpent; the *sdh*-serpent is fallen because of the bull. Fall, glide away. . . .' (Pyr. 430a-b.) Those last words mark it as another charm against snakes; though the Egyptians used many ingenious devices to exterminate snakes, the commonest protections against them was the incantation or charm, of which innumerable examples have been found; they often refer to the war of Horus on the serpents.⁸² In the *Pyramid Texts* it is the flame-serpent who withholds bread—drought, heat, famine, and serpents go together, as in Ether's account. 'Be thou watered,

Horns overcoming serpents and crocodiles. This is a very common motif in Egyptian art and seems to go back to the opening of the land for settlement by a king who made war on these creatures which had made many regions uninhabitable. (Cf. Ether 9:30-35, 10:19.) Catalogue of the Cairo Museum 9419.)



O desert, water not sand. Say: The serpent which came forth from the earth is fallen; the flame which came forth from Nun is fallen. Fall; glide away.' (Pyr. 236a-237b.) That charm seeks to banish drought and snakes in a single operation, as does this: 'O Sesha-w, rain, that the serpent may become cowardly. . . .' (Pyr. 426c.) The most potent medicine against serpents is the image of Horus treading on snakes and crocodiles, holding snakes in one hand and a lion and a scorpion in the other—always by their tails, for he is not their patron but their enemy."

"But doesn't the water-loving crocodile come in for as much punishment as the flame-serpent?" F. asked.

"That, I believe, is a clear indication that there was a regular campaign against serpents because there certainly had to be against the crocodiles. In places where they swarm, they are to this day a menace to settlers. The *Book of the Dead* describes the crocodile god as 'ravening, dangerous, dwelling in the place of terror, to whom bowings and prostrations are made in Letopolis,' those being originally acts of appeasement rather than worship.⁸³ Here is a vivid little episode from an old epic wherein a goddess says, 'I advance alone, I go around among the bushes. A very great crocodile is after thy son.'⁸⁴ That was no mere symbolism. When Cleomenes was sent by Alexander to be the first governor of Egypt, his son was eaten by a crocodile, and the priests had to pay a terrific fine.⁸⁵ The snakes, crocodiles, lions, and scorpions that Horus overpowers are all the dangerous creatures that prowl in the bush and along the clearings. Here is a typical charm: 'Repulsed is thy crocodile. . . . Thy soul is cut in pieces, thy vertebrae severed. . . . The Horus children are for smashing thee—destroyed art thou at the time of their coming. Back! Back! Retreat! . . . Horus makes thy crocodile go back . . . the Children of Horus put their spears into thee.'⁸⁶

"That plainly says that the reptiles were destroyed by the Horus children 'at the time of their coming,'" Schwulst observed. "I think you are right—there seems to have been a definite large-scale operation. It reminds me now of a snake episode in the story of the lady and the settlement of Egypt—the one I told you about earlier. Here it is: Re charges



Another Egyptian art piece which seems to indicate man's supremacy over the creatures which inhabited the regions of the Nile.

Geb to go down in haste and take charge of the serpents on the earth who fear and obey him, 'and then you will go to the place of my father Nun,' he instructs him, 'and say to him: Watch carefully the reptiles of the land and the water. . . . Then follows a charm against snakes.'⁸⁷

"There must have been quite a to-do," said Mr. Blank. "One text describes the king and the serpent as biting each other while 'the centipede was smitten by the householder, and the householder was smitten by the centipede.' (Pyr. 425a-c.) And this looks like a fight to the finish: 'Who is it who will remain?' Says the text, describing a fight between the king's champion and the serpent, 'It is the King who will remain!'" (Pyr. 438c.)

"And who, pray, is the king's champion?" F. inquired.

"In this case it is a lynx who springs on the neck of the serpent when he raises it to strike and gives him a bad mauling. The early classical writers report that the Egyptian priests attributed the singular holiness of the cat, the hawk, and the ibis, to the fact that they are the natural enemies of snakes and the allies of the children of Horus in overcoming them.⁸⁸ And speaking of snakes who hedge up the way, there are many accounts of how

Alexander almost failed to reach the Oasis of Ammon because of the serpents that hindered passage across the desert.⁸⁹ In the *Book of the Dead*, the road between this world and the next is supposed to be blocked by serpents which the soul can only pass with special guidance and protection. In one place three serpents hedge up the way of Re himself, whereupon the local gods, who are the equivalent of the local inhabitants, join him in a campaign of extermination in which they smash the heads of the snakes and pronounce charms over them, so that Adu-Re can finally get by.⁹⁰

"Here we have some lively descriptions of community snake hunts, with special attention to the setting of fires in the brush and marsh—which points to a very early date: 'The eye of Horus devours thee, the mighty fire leads it on, the eye of Re prevails over thee, the flame devours thee . . . back with you! You are cut to bits, your life is scorched, your name is buried . . . get back! Go away! You are cut to pieces, you are ground up, Apepi . . . The fire eats thee; it cuts thy soul,' and so forth.⁹¹ Apepi, or Apopi, was the great snake who kept Horus and Re from occupying the Delta: He is always represented as a huge serpent. One of the best-known of all Egyptian classics is the overthrow of Apopi: there is talk of torches, of hacking and mangling, smashing of backbones, and the rest—' . . . they burn thee upon thy folds, the flame eats into thee. . . . Set puts his spear on thy head.'⁹² 'Their flame of fire comes forth against thee; fall back, retreat from the flames of fire coming forth from their mouths! O falling one, wriggler, retreating enemy of Ra, thou art fallen at this moment. . . . Carried off are thy remains; thou art beat up, cut up, slaughtered, thy crocodile is destroyed . . . thou art pierced, overthrown, thou mayest never again come forth from thy hole forever and ever.'⁹³

"It seems clear that fire is being definitely used as a weapon on a large scale to make the land habitable. The mention of torches proves that, and then all the clubbing and beating and sanitary disposal of remains—really quite convincing." This from Professor Schwulst.

"And there is no shortage of material on the subject. Listen to this: 'Thou art fettered and beaten by tough beaters. . . . Thy crocodile is turned back. . . . Great fire comes

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—Photo by Thorpe, Monkmeier

Today's youth, descendants of the noble pioneers, should not betray the trust placed in them.

PIONEERS OF THE SPIRIT

by Sylvia West

OUR FOREFATHERS blazed a trail across a thousand miles of desolate country. This mighty trek has few equals in the annals of history. Why did these pioneers pass through all this privation and heartache? Because they believed wholeheartedly in the leadership of this Church. They believed a prophet led them. They believed that an angel spoke to Joseph Smith. They

pioneered new frontiers, but greater still, they pioneered a new faith. This faith changed a desolate region into Zion.

As a great-granddaughter of such noble pioneers I cannot betray the trust they place in me. They watch from a world unseen by mortal eyes upon the choice I make this day. They seem to say to me, "Sylvia, these physical hardships we endured,

to lay a foundation so that you might pick up our unfinished task and carry on."

Now that we understand what God wrought through them shall we stand idly by and take the easy road and just fritter away all that we hold most dear? Shall we permit our rights, our liberties, and our free institutions to be destroyed by vicious and cunning dictators? Shall we see our homes and our families destroyed by jealousy, envy, and hate? Shall we permit our love for God to melt away before the enticing amusements and material enjoyments of this world?

If our world is to be made safe, these questions require an answer. They can only be answered correctly by spiritually minded men and women—by "Pioneers of the Spirit."

What is a spiritual pioneer? He is one who inspires men and women to seek first the kingdom of God; he is one who hears the voice of God and possesses the faith to accept this call.

Consider Abraham who received a call: "Now the Lord said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." (Gen. 12:1-2.)

As I meditate upon this call of Abraham, I think he was to be a spiritual pioneer. His call was to leave behind him the destructive morals that degrade mankind. The false beliefs in other gods were to be forgotten. The face of this pioneer was turned to the True and Living God, to seek the spiritual life that exalts mankind.

The question is, how can we become pioneers of the spirit? We must first choose to serve God just as Joshua reminded the people of Israel. "... choose you this day whom ye will serve; whether the gods which your fathers served . . . ; or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." (Joshua 24:15.)

These words come ringing down through the centuries: "Choose you this day whom ye will serve."

Let me draw aside the curtain so

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Through the Eyes of Youth

General Conference Section—

Addresses delivered at the 126th Annual General Conference, April 6, 7, and 8, 1956.



The First Presidency. Seated, left, President David O. McKay, and President J. Reuben Clark, Jr. Standing, President Stephen L. Richards.

—A Deseret News Photo

HARMONY IN THE HOME

by President David O. McKay

PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

(Opening address at the first session, April 6, 1956.)

MY BELOVED brethren and sisters: If you knew the weight of the responsibility of this moment, you would gladly answer the prayer of my heart—that I might have your united support and the inspiration of the Lord. I know what I should like to say and will try to say it, but it is a question whether I can get that message over to the thousands who are listening as I should like to give it, and, I hope, as the Lord would have it given.

“... verily I say unto you, . . . [that] marriage is ordained of God unto man.”

“Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation.” (D & C 49:15-16.)

That passage from the Doctrine and Covenants indicates the message I have in mind to give this morning—some helpful hints for happy homes.

First, however, I should like to say a few words relative to the general conditions in the Church. A most outstanding accomplishment since our conference last October is the completion and dedication of the Los Angeles Temple.

On the original twenty-four acres purchased by President Heber J. Grant, assisted by Elders David Howells and Preston D. Richards, there are now, besides the temple, the following Church edifices, all finished and paid for: the Westwood Ward chapel, recreation hall, and classrooms; headquarters of the California Mission, bureau of information, central heating plant, and sufficient lot space for an inter-stake auditorium.

During the pre-dedicatory visiting days, December 19, 1955, to February 18, 1956, 660,000 persons availed themselves of the opportunity of viewing this sacred edifice. Forty thousand attended the eight dedicatory services held March 11 to March 14.

It is highly appropriate to express to this general conference appreciation of the contributed efforts, time, and means of the thousands of men and women who had the responsibility of directing and caring for the convenience and comfort of the hundreds of thousands of visitors, sometimes as many as 25,000 a day.

First, this appreciation applies especially to the stake presidencies, high councils and bishoprics in the temple area, and all the members of committees appointed by them; second, to the architect and his associates; and third, to the contractor and assistants; fourth, to the faithful women who constituted a reception committee, who were at their

assigned posts of duty every day for over nine weeks, outside and inside the temple; fifth, to the presidency of the Temple Mission and directors of the Bureau of Information; sixth, to the eleven doctors who were on hand to render first aid. Incidentally, forty-seven persons received medical care. We express appreciation also to our own committees and those in California—the committee on transportation and accommodation; the committee on the printing and distribution of tickets; the committee on press and radio and public relations; the committee on seating those thousands of people; and, I might say especially, the committee who, through KSL, installed television in the various rooms, thus adding to the interest and convenience of over 5,000 members to attend each of the eight sessions of the dedicatory services.

We wish to express appreciation for the welcome extended by the governor of the state, Governor Goodwin Knight, and his commendation and words of appreciation for that sacred edifice; also the message sent by Mayor Norris Poulson of Los Angeles; and for the receptions given and messages sent by the Los Angeles Chamber of Commerce and the Los Angeles Rotary Club. We appreciate their attitude and their entertainment. Great as that temple is, beautiful as it is, we shall ever associate with it the attitude of the people toward it, members and non-members alike.

We appreciate the contributions given by people in the temple district, every promise fulfilled, and more—voluntarily given.

Finally, we are appreciative of the tithes and offerings of the entire Church, making that edifice and others possible.

Brethren and sisters, one hundred and twenty-six years ago today, the Church of Jesus Christ of Latter-day Saints was organized in the home of Peter Whitmer, Sr. Six members founded the organization, though there were others present.

About fourteen months prior to that organization, a revelation was given to the Prophet Joseph saying, a marvelous work was about to come forth among the children of men.

In that revelation we read the following regarding the spirit of the Church:

“Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day. . . .

“And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

“Remember faith, virtue, knowledge, temperance, patience, brotherly kindness,

godliness, charity, humility, diligence.” (D & C 4:2, 5-6.)

Compared with the nearly two thousand years since Jesus Christ, the Son of God, established his Church in the Meridian of Time, one hundred and twenty-six years constitute a very brief period, yet the growth and progress of the restored Church during that time have been remarkable. From a membership of six, the Church now numbers over a million and a quarter, divided into 227 stakes and forty-four missions. It has built twelve temples, with two more under construction, and 2,646 other houses of worship are completed and under construction.

In educational matters, its accomplishments are highly commendable. Besides the general interest of the members in the University of Utah, the Utah State Agricultural College, and other state institutions, the Church supports an educational system of which it may justly be proud: Brigham Young University, Ricks Junior College, 140 seminaries and institutes, and is now building junior colleges in New Zealand, Hawaii, Tongatabu, Tonga, Pesega, and Mapusaga, Samoa.

The Church supports twelve hospitals, and through its welfare department needy persons are either rehabilitated or given necessary assistance from fast offerings and tithing funds. Though temples, tabernacles, and other Church edifices cost millions, all dedicated buildings are wholly paid for, and the Church is entirely free from debt.

On behalf of the First Presidency and other General Authorities of the Church, I take great satisfaction in reporting that all departments of the Church are progressing very satisfactorily and express gratitude to our Heavenly Father for his divine guidance and inspiration.

An Appeal for Stability and Harmony in the Home

But I am not so sure whether we are maintaining the high standards required of us in our homes. I feel constrained, therefore, at this opening session to make an appeal for more stability, more harmony and happiness in home life. It has been truly said that “the strength of a nation, especially of a republican nation, is in the intelligent, well-ordered homes of the people.” In no other group in the world should there be more contented, more happy homes than in the Church of Jesus Christ of Latter-day Saints.

Just this month there appeared in a leading magazine the encouraging statement that American homes and family life are steadily strengthening. Ac-

cording to that article, the total population of our country has doubled since 1900. The number of families has tripled. This growth in family life is shown by the rapid increase in home ownership. One hundred-twenty percent more families owned their own homes in 1955 than in 1940. There are sixty-seven percent more children under five years of age now than in 1940, that is in the country at large. There are sixty-one percent more children in group age five to nine years.

Loyalty as a Contributing Factor

RECENTLY OUR attention has been called to conditions that seem to justify our admonishing the membership of the Church to keep their homes exemplary before the world.

To the young people of the Church, particularly, I should like to say first that a happy home begins not at the marriage altar, but during the brilliant, fiery days of youth. The first contributing factor to a happy home is the sublime virtue of loyalty, one of the noblest attributes of the human soul. Loyalty means being faithful and true. It means fidelity to parents, fidelity to duty, fidelity to a cause or principle, fidelity to love. Disloyalty to parents during teen age is often a source of sorrow and sometimes tragedy in married life.

I have received several letters this last month from young folk—two of them in their teens—irked because of what they consider interference of parents. Young people in all the Church and all the nation should understand that both the Church and the state hold parents responsible for the conduct and protection of their children. The Church, you will recall, is very explicit in that, "... inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the Living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized." (D & C 68:25-26.)

That is explicit, and parents, that is your responsibility.

Some of you would be surprised to know that the statute of the state requires explicitly that not only parents, but also any guardian who has charge of a child eighteen or under is held responsible for the protection of that child and for his moral teachings. Any guardian or parent that will do anything to injure the morals of the child is guilty of a misdemeanor and subject to imprisonment of not more, if I remember rightly, than six months, and a fine of not less than three hundred dollars, or both.

So, girls and boys, your parents, not only because of their love, but also by command of the Lord and by legislative enactment of the state, are compelled to watch over you and guide you. And parents, once again, that is your responsibility. The effect of this guard-

ianship will be shown by this illustration.

A New York City judge not long ago wrote to the *New York Times*, saying that in seventeen years that he had been on the bench not one Chinese-American teen ager had been brought before him on a juvenile delinquency charge. The judge queried his colleagues, and they agreed that not one of the city's estimated 10,000 Chinese-American teen agers, to their knowledge, (not one) had ever been hailed into court on a charge of depredation, narcotics, speeding, burglary, vandalism, stickup, purse snatching, or mugging accusations.

A check with San Francisco, where there is a large colony of Chinese-Americans, tells the same story.

P. H. Chang, Chinese Consul-General in New York City, was asked to comment on that. He said, "I have heard this story many times from many judges. I'll tell you why I think this is so. Filial piety is a cardinal virtue my people have brought over from the China that was once free. A Chinese child, no matter where he lives, is brought up to recognize that he cannot shame his parents. Before a Chinese child makes a move, he stops to think what the reaction of his parents will be. Will they be proud or will they be ashamed? Above all other things, the Chinese teen-ager is anxious to please his parents.

"Most Chinese-Americans, no matter how wealthy or poor, maintain a strict family style home. Mealtime is a ceremonious affair which must be attended by every member of the family. Schooling, reverence for religion, and decorum plus reverence for the elders, are the prime movers in developing the child from infancy."

And the paper says, "The amazing record of the Chinese-American youngster shows that it is in the home that

the cure for juvenile delinquency will be found, and in no other place."

So, young people, loyalty to parents, if not a direct contributing factor to a happy home, is at least a safeguard against hastily assuming and lightly esteeming the duties and responsibilities of marriage.

Loyalty to Self

Next to loyalty to parents, I should like to urge loyalty to self. Remember, if you would be happy, if you reach the goal of success in the distant future, your first duty is to be loyal to the best that is in you, not to the basest.

There is a saying in the Bible that "every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12:36.) Psychology assures us that "We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play, excuses himself for every fresh dereliction by saying, 'I won't count this time.'

"Well!" continues James, the psychologist, "he may not count it, and a kind Heaven may not count it; but it is being counted none the less. Down among his nerve cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no

*(From an editorial in the *Saturday Evening Post* reprinted in the *Reader's Digest*, July 1955.)

(Continued on following page)



The Singing Mothers furnished music for the Friday sessions.

—A Deseret News Photo

youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keep faithfully busy each hour of the working day, he may safely leave the final result to itself. He can with perfect certainty count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all the details of his business, the power of judging in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faint-heartedness in youth embarking on arduous careers than all other causes put together." (*Psychology*, William James, Henry Holt, 1892, p. 150.)

A good ideal for youth to build a happy home is this: Keep true to the best and never let an hour of indulgence scar your life for eternity.

Loyalty to Your Future Companion

Next under that heading of loyalty, I urge *loyalty to your future companion*. When harmony, mutual consideration, and trust pass out of the home, hell enters in. A memory of a simple indulgence in youth sometimes opens hell's door. Girls, choose a husband who has respect for womanhood! Young man, choose a girl who, in her teens, has virtue and strength enough to keep herself true to her future husband! Down the road of indulgence are too many good young girls, seeking vainly for happiness in the by-ways where people grovel but do not aspire. As a result their search for happiness is in vain. They grasp at what seems substance to find only ashes.

If you would have a happy marriage, keep your reputation as well as your character unsullied.

It is a common saying throughout the world that young men may sow their wild oats, but young women should be chaperoned. In general, this is pretty well carried out, but in the Church we have but one single standard, and it is just as important for young men to keep themselves chaste as it is for young women. No matter what the opportunity, no matter what the temptation, let the young man know that to find happiness he must hold sacred his true manhood. Marriage is a failure when manhood is a failure. Let him know that to gain moral strength he must learn to resist temptation, learn to say with Christ, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10.) Then he is happy; there is peace instead of turbulency in his soul.

Continued Courtship

NEXT TO LOYALTY as contributive to a happy home, I should like to urge *continued courtship*, and apply this to

grown people. Too many couples have come to the altar of marriage looking upon the marriage ceremony as the end of courtship instead of the beginning of an eternal courtship. Let us not forget that during the burdens of home life—and they come—that tender words of appreciation, courteous acts are even more appreciated than during those sweet days and months of courtship. It is after the ceremony and during the trials that daily arise in the home that a word of "thank you," or "pardon me," "if you please," on the part of husband or wife contributes to that love which brought you to the altar. It is well to keep in mind that love can be starved to death as literally as the body that receives no sustenance. Love feeds upon kindness and courtesy. It is significant that the first sentence of what is now known throughout the Christian world as the Psalm of Love, is, "Love suffereth long, and is kind." The wedding ring gives no man the right to be cruel or inconsiderate, and no woman the right to be slovenly, cross, or disagreeable.

Self-Control

THE NEXT contributing factor to your happy marriage I would name is *self-control*. Little things happen that annoy you, and you speak quickly, sharply, loudly, and wound the other's heart. I know of no virtue that helps to contribute to the happiness and peace of the home more than that great quality of self-control in speech. Refrain from saying the sharp word that comes to your mind at once if you are wounded or if you see something in the other which offends you. It is said that during courtship we should keep our eyes wide open, but after marriage keep them half-shut.

What I mean may be illustrated by a young woman who said to her husband, "I know that my cooking isn't good; I hate it as much as you do, but do you find me sitting around griping about it?" This griping after marriage is what makes it unpleasant. I recall the words of Will Carleton:

WORDS

"Boys flying kites haul in their white-winged birds—
You can't do that when you're flying words. . . .
Thoughts unexpressed may sometimes fall back dead.
But God himself can't kill them when they're said."

Children in the Home

Marriage offers an opportunity to share in the love and care of children, and that is the true purpose of marriage. One writer truly says: "Without children, or without believing that children are important, marriage is incomplete and unfulfilled. Children take time, trouble, and more patience than we usually have. They interfere with freedom, good times, and luxury, but

children are the real purpose and reason behind marriage. If we do not put the proper value on parenthood, we are not emotionally or socially ready for marriage.

"Marriage is a relationship that cannot survive selfishness, impatience, domineering, inequality, and lack of respect. Marriage is a relationship that thrives on acceptance, equality, sharing, giving, helping, doing one's part, learning together, enjoying humor," and a home is full of humor with children.

The more you keep in company with your wife, the happier you are. Business takes you away from home. She is there alone. Do not let companionship with other women divide your affection, and that applies to woman as well as to man. At one time I thought that it did not; that man was wholly to blame for the unrest, the disagreements and sorrows that are occurring too frequently, but I have had to modify my opinion. Companionship is the means of perpetuating that love which brought about your union.

In conclusion, for the proper solution of the great problems of marriage we may turn with safety to Jesus, our Guide. He declared, as I read in the beginning, that marriage is ordained of God and that only under the most exceptional conditions should it be set aside. In the teachings of the Church of Jesus Christ, the family assumes supreme importance in the development of the individual and of society. "Happy and thrice happy are they who enjoy an uninterrupted union, and whose love, unbroken by any complaints, shall not dissolve until the last day."

It will not dissolve when sealed by the authority of the Holy Priesthood throughout all eternity. The marriage ceremony, when thus sealed, produces happiness and joy unsurpassed by any other experience in the world. "What therefore God hath joined together, let not man put asunder."

"Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where Affection calls,
Filled with shrines the Heart has
builted! * * * * *

"Home's not merely roof and room—
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind [heart] to
cheer it!

What is home with none to meet,
None to welcome, none to greet—
Home is sweet—and only sweet—
Where there's one we love to meet us."
—Charles Swain

To the Church, not only to young people, but also to married people, I plead this morning for more contented homes brought about through love, faithfulness, loyalty, self-control, and obedience to the principles of marriage as set for us by revelation to the members of the restored Church of Jesus Christ.

May God help us to be exemplary to the world in this respect, I pray in the name of Jesus Christ. Amen.

ENCOURAGEMENT FOR REPENTERS

by President Stephen L. Richards

OF THE FIRST PRESIDENCY

(Address delivered Sunday morning, April 8, 1956.)

IN THE SPIRIT of the brotherhood and the love which the gospel of our Lord inspires, I greet you this morning, my brethren and sisters and friends. The sun is shining in Salt Lake City, bringing with it good cheer to those assembled here in the conference. I hope that those who are away from us, and who listen in, are likewise happy and well, rejoicing in the blessings that the Lord has so bounteously bestowed upon all.

I wish to bring you this morning a message of encouragement. I need the aid of our Father and his spirit in so doing, and I trust he will bless all of you likewise.

It is said that the Dispensation of the Meridian of Time opened with the words: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2) first uttered by John the Baptist and then by the Savior after his ordeal of fasting and temptation, when "From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand." (Matt. 4:17.)

It is interesting to contemplate the intonation of voice used in the pronouncement of these first portentous words. I have heard them repeated in tones of a piercing proclamation to convey the impression of a stern command and authoritative exhortation. Undoubtedly they were meant to be all three—a penetrating pronouncement, a command, and an exhortation. But I like to think that there was also an intonation in the voice of our Lord, as he spoke these words, indicative of entreaty and kindly solicitude to the erring ones to whom the words were addressed.

A part of the mission of our Savior was to bring the element of mercy to the rigorous, exacting, hard-hearted people among whom his mission began. When he taught forbearance and kindly, merciful consideration for human frailty and weakness, he was accused of violating and dispensing with the law. His reply to this accusation was: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." (Matt. 5:17.)

Repentance was always, and is, a part of the law and the gospel plan, and the mercy which the Savior brought is essential to the doctrine of repentance and to the administration of the laws of God. The fine balance between the two is preserved for us in the great principle that mercy shall not rob justice (Alma 42:25), nor justice, mercy.

Before I comment further on the principle of repentance, I wish to make it

clear that I regard all laws of the gospel as essential in the plan of salvation, and that no one of his children may hope to obtain the highest exaltation in the celestial kingdom without complying with every law and every commandment given of the Lord for men to follow. I believe also that the Lord fully recognizes the frailties and the weaknesses of his children while they undergo mortal probation. He subjected them to the tests of mortality. He gave them their free agency to cope with its temptations and problems. He planted within them a sense of right, and surrounded them with his Holy Spirit to help them chart the course of their lives, but he knew from the beginning that not all would have the vision and the strength of character to pursue the straight and narrow way. He knew that many would succumb to the seductive temptations of the adversary whom he permitted to be in the world with his children to test and ultimately to strengthen their faith and determination.

So, repentance was from the beginning a necessary part of the plan. It was not the only part of the plan indicative of the love and mercy of the Lord. The laws and commandments are themselves generous and loving provisions, formulated by our Father to bring to pass the greatest possible happiness and blessing to his vast family whom he loves. Every single commandment, stern as it may appear to some, is in reality an avenue to the glorious realm of peace and happiness. But repentance is an outstanding principle of mercy and love and kindness, attesting the concern and love of the Father for his children, for in final analysis, he gave his Beloved Son, not alone to redeem us from the effect of transgressions which lay heavy upon the whole race of men, but also to give to us the inexpressibly glorious opportunity of repenting of our own individual transgressions so that we might again come back into his presence clean and forgiven, through the precious gift of repentance.

I have never regarded repentance as being a static thing. It is difficult to imagine how men may repent once and for all for a full lifetime of experience. I look upon it as a progressive principle applying to each of us day by day. With those who have been given the noble concepts of a perfect life, there must be very few, if any, who do not feel that each day he or she may have fallen short of the ideal of perfection; so, each day, working toward, but failing fully to realize this lofty goal, each must feel

the need for repentance—and so each, with such a feeling of inadequacy, will seek the forgiveness of his Father in heaven and also his fellow men if them he has offended. It is this constant sorrowing and striving that constitutes the progressive, constantly applicable, principle of repentance. This ever-recurring acknowledgment of weakness and error and seeking and living for the higher and better will lead us to perfection.

We have a tendency to grade and evaluate the mistakes of life, in which we have support from the revelations. Some deviations we classify as serious, even to the point of unforgivable. Others we look upon with more allowance. In some cases the gravity of the offense and the extent of culpability are subjects for judicial determination by those appointed to be judges in the Church of our Father. All such judgments are authoritative, and we believe, almost without exception, righteous judgments. The penalties are to be observed. But even such serious infractions do not do away with the merciful principle of repentance, and I know of no judicial tribunal in the Church that does not uniformly admonish and entreat those who are convicted of offenses to repent, to sin no more, and by their lives seek and be worthy of forgiveness.

There are so-called lesser offenses which are not brought to the attention of Church tribunals but which frequently come before the presiding officials who are judges in Israel, with relation to the advancement of men and women in the offices and privileges of the Church. Questions arise in connection with advancement in the priesthood, temple recommends, and suitability for offices in the organizations. I wish each one who may feel that his progress is being retarded, and he is not recognized as he would like to be, might ask himself what there is in his life to bring about this retardation. I am sure that each one, if he is frank with himself, will find the answer. There is a remedy—a universal remedy—that does not fail. It is repentance, turning away from that which impairs progress and deprives one of the true Spirit of the Lord. While I have mentioned offenses that are spoken of as serious and those which are less serious, I would have all understand that there is no departure from the ways pointed out by the Savior which is not serious and which will not impair the full development of a child of God.

(Continued on following page)

President Stephen L. Richards *Continued*

I have said these things about the great salutary doctrine of repentance as a constantly applicable, progressive principle of life. I would like now to devote a little attention to the encouragement we may give each other and all our friends in the adoption of this principle. We are enjoined by the revelations coming to us with the restored gospel to call all men to repentance. Indeed, missionary work is the first obligation laid upon the restored Church. We would like all of our friends to understand that when we issue this call to repentance, we include ourselves within it. It is hoped there will be no implication of a boastful attitude on our part and that of our missionaries that we are free from the necessity of repentance. It is true that there is inconsistency in asking our neighbor to repent and turn away from a practice in transgression of the laws of the Lord which we ourselves indulge. Such an example does not lend weight to the call; but in spite of such inconsistency we are still under divine command to preach repentance to the people of this world, for repentance is indispensable. To those who criticize because they find within our ranks digressions from the pure laws of the gospel we seek to teach others, I put this trite but pertinent

question: Does one offense wipe out another? Does weakness in one, even one who has been given a testimony of the truth, justify transgression of the law or failure to listen to its precepts?

I said in the beginning that I thought there must have been much of entreaty and appeal in that initial call of the Savior to his fellow men at the beginning of his ministry: "Repent: for the kingdom of heaven is at hand." (Matt. 4:17.) He knew the weaknesses of those to whom he issued that call. He knew their pride and arrogance, their love of the things of the world. He knew that they would not receive him for what he was. He knew that infinite patience and kindness and mercy would be required to teach them the principles of love and brotherhood embraced in the holy gospel. He knew that they would have to change their ways and transform their lives and concepts before they could truly come into his fold. So the first thing that he taught them was repentance, to let them understand that they could change their lives, that they could abandon their traditional practices, their intolerance, and their arrogance, and be inducted into the higher realm of love—love of God and of their fellow men. Those who became conscious of the power and the beauty of

his teachings must have received the glorious principle of repentance with great joy. He encouraged them. Jesus taught his disciples the doctrine by example and parable.

There was the woman taken in sin. I think I have never seen a more impressive spectacle featured on the screen than that portrayed years ago when the movies were without sound in the picture called "The Ten Commandments." There was the woman cast into the dust, ashamed, hopeless. Surrounding her were hard-faced men, stones poised in their hands, ready, seemingly eager, to execute the penalty of the law. The plight of the woman was pitiful, desperate. Then suddenly there came on the scene the portrayal of the Christ. In his presence they were silenced, and withheld the stones, and then the scriptural account was enacted:

"They say unto him, Master, this woman was taken in adultery, in the very act.

"Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

"This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

"So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

—A Deseret News Photo



"And again he stooped down, and wrote on the ground.

"And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

"When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

"She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." (John 8:4-11.)

He encouraged all to repentance. To do so he told one of the greatest of all his parables, of the man that had two sons, an older and a younger. The older son was devoted to his father, obedient to his commands, serving him dutifully. The younger son was apparently of a different disposition with a longing for the things of the world and its pleasures. He requested and received a portion of the father's goods that he would have inherited, thus renouncing his patrimony, so precious to the Jews. He took what he received and went into a far country and spent that which had been given to him in riotous living. It is assumed that he committed many offenses and that his life was wholly at variance with the ideals of his home, but he paid a heavy penalty for his transgressions.

When he had spent all that he had, a mighty famine came in the land, and he found himself in great want. He was obliged to seek work, and his master sent him into the fields to feed swine, perhaps the lowest, most menial and degrading of all things that could come to a Jew. We are told that so great were his hunger and desperation that he would fain have eaten the husks that the swine did eat.

When so reduced in bodily strength and spirit, he came to himself. We have reason to believe that he was caught in the spirit of repentance, and in his desperation he said to himself: "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee."

"And am no more worthy to be called thy son: make me as one of thy hired servants.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." (Luke 15:17-21.)

But the father, seemingly overjoyed with the son's return, did not reply to his son's exclamation, but he called out to his servants: "Bring forth the best robe and put on him, and bring a ring for his hand and shoes for his feet, and bring hither the fatted calf, and kill it; and let us eat and be merry, for this my son was dead, and he is alive again;

he was lost, and he is found." (See Luke 15:22-24.)

I have always felt that the Savior intended the father in the parable to typify the Eternal Father of all of us. He knew the rigidity of the Jewish law. He knew what a terrible offense it was to renounce one's patrimony—an unforgivable offense, I assume, in the Jewish household. So he had this wayward son come back to his father, not to be rejected, but to be received and loved. He did not have the younger son restored to all the privileges he had forfeited. The older, more dutiful son, complained of the feast that had been made on the return of his younger brother, but the father consoled him with the statement: "Son, thou art ever with me, and all that I have is thine." And then he repeated to his older boy the words he had said to the younger: "It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found." (Luke 15:31-32.)

I think it is significant that the Lord made it clear in the parable that the younger son had lost much by his wayward course, but in a measure, at least, he paid for it, with his suffering and degradation. Justice requires that. But when the penalty had been exacted, the fond father's heart was gladdened by the repentance and the return of his son. What an encouragement for repentance! How good to know of the mercy and forgiveness of the Father! Better not to have transgressed, but wonderful to be taken back!

Just as repentance is a divine principle, so is forgiveness. The Lord has said, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D & C 64:10.) If we were more liberal in our forgiveness, we would be more encouraging to repentance. Someone has said that the supreme charity of the world is in obedience to the divine injunction, "Judge not." When the Savior gave that injunction, he was well aware of the limitations of human understanding and sympathy. We can see overt acts, but we cannot see inner feelings nor can we read intentions. An all-wise Providence in making judgment sees and knows all the phases of human conduct. We know but few of the phases, and none very well. To be considerate and kind in judgment is a Christlike attribute.

So may we hold out the merciful, saving principle of repentance to ourselves and to all our Father's children. Let us issue the call as we have been commanded to do, but let it be so tempered in love and humility that all may receive it as a heartfelt invitation to share the glorious principles of the gospel which have come to the earth through revelation in these latter days. Let no brother or sister in the whole family of God feel that he or she has gone beyond the point where error and sin may be left behind and true repentance enlighten the soul with hope and faith.

Many years ago, while visiting one of the missions of the Church, a man asked

if he might drive me to my next appointment. I spoke to the mission president, and he said he thought it would be all right. During the course of the journey, this man painfully outlined for me the course of his life. He told me something of his home and of his youth, and then in deep sorrow, he confessed his transgressions. They were very serious, and his consciousness of guilt almost overwhelmed him, and then almost choked with emotion, he asked the question he had premeditated when he sought my company: "Brother Richards, is there any hope for me? Now that I have learned the gospel from the missionaries and have come to understand the kind of life the Lord expects his children to live, the consciousness of my offenses overwhelms me. May I ever be forgiven?" He so shook with sobs that I feared somewhat for his security in the driver's seat.

His deep moving contrition touched my heart. I breathed a silent prayer: that I might console and help him. And then I set before him the things I have tried to set before you this day. I gave him the same examples of the merciful principle of repentance and forgiveness, and when I held out to him hope and encouragement, he was consoled, he regained his composure, and in a voice ringing with determination, he cried out, "With the Lord's help I will make myself worthy and regain that I have lost." I was sure the Lord would help him in his effort.

This man did not know, although he must have heard the whisperings of his conscience, how grievous were his transgressions until he heard the true gospel, but members of the Church who have been taught know, and their knowledge brings accountability and responsibility. To them repentance has special significance. They are leaders and teachers to the unenlightened. On their shoulders they carry the weight of the kingdom. Its progress is retarded not so much by lack of effort as by insufficiency of repentance—individual repentance—which is essential to make them profitable servants.

So, my brethren and sisters, in the love and respect which I bear you, I appeal, I entreat you, and I offer encouragement for repentance for all the misdeeds of either commission, or omission, which retard our progress toward the perfect life and destiny the Lord so graciously holds out to beckon us on.

And to my friends and our friends, not of the Church, may I humbly and sincerely hold out this glorious doctrine as the true way to happiness and peace. I call upon all in tones of entreaty and concern to stop damning God, to refrain from intemperate judgment, to be honest and virtuous. If you want peace and happiness, if you have made mistakes, you can repent if you will. The Lord will help you, and he will reward you a thousand times over for your effort. What the world needs is a repentant world, and you may be assured there is no enduring happiness in anything but goodness.

I invoke the blessings of the Lord upon all in the name of Jesus Christ. Amen.

LOWLINESS OF JESUS CHRIST

by President J. Reuben Clark, Jr.

OF THE FIRST PRESIDENCY

(Address delivered Saturday morning, April 7, 1956.)

MY BROTHERS AND SISTERS: It is with deep humility that I rise this morning to say something to you. As always, I trust that you will add your prayers to mine that what I say may be of some value to us. Without the help of the Lord we stand but weak mortals, not able to do too much to the advancement of his cause.

I would like to begin by expressing my gratitude to our Heavenly Father for the devotion, the loyalty, and the great service of thousands of our Latter-day Saints. There is no sacrifice which they will not make. They stand as ready to do the bidding of the spirit as manifested through the Presiding Authorities of the Church as did the early Saints even in the time of the Savior and thereafter, and the early Saints in the beginning and the opening of this the Last Dispensation of the Fulness of Times. I am grateful to you for that. I appreciate that without that loyalty and that devotion the work of the Lord would drag, and we should not do the things that he desires that we should do. Thank you for your devotion, your loyalty, your service.

It is a trite expression that we live in an age of materialism, a materialism which has enthroned worldly things and in a materialism that has cast a shadow even over our spirituality. As I see it, one of the great reasons for this is the shadow which we have cast over Jesus as the Christ. Even some of our great sectarian churches, like ourselves sons of our Heavenly Father, are forsaking him. They are making of Christ, as I have often said, a great teacher, a great philosopher, a great character, where they do not question that, but they deny to him that he was and is the Christ.

Of all of the innumerable testimonies regarding his personality, I should like to call your attention only to two or three. The first is the great prayer which he offered on the night before his crucifixion, after they had left the chamber and gone out to the Mount of Olives, that great prayer: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) And the testimony of Peter before the Sanhedrin, when challenged as to the name by which he had performed the miracle at the Gate Beautiful of the temple, he replied: "... the name of Jesus Christ of Nazareth, ... for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10, 12.)

And that testimony embodied in that great declaration of the Father himself to Moses, because it is the epitome, the

summary of the gospel of Jesus Christ: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (P. of G. P., Moses 1:39.)

There has been an apostasy from that knowledge of the Christ. You know, the more I contemplate the life of the Savior, the more I am impressed, the more I come to value his lowliness, born in the home of a lowly carpenter, not in the halls of the great, not in the palaces of national rulers, but with royal blood in his mortal veins. I am impressed with the observation which he made to a man who came seeking to follow him, to go with him, and he said to the man, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8:20.)

He was indifferent, so indifferent to the worldly things. His mind was fixed quite otherwise. The very temptation that came to him from Satan, when Satan offered him all the kingdoms of the world if he would merely bow down and worship him, offered him all the power that could be bestowed through human hands; but he cast that aside.

I recall how after he fed the multitude of five thousand, they would have taken him and made him king, but he thrust that aside also. Worldly power had no allurements. Worldly power was not for him.

I recall that as he stood before Pilate, Pilate's first question was political, "Art thou the King of the Jews? . . ." (Matt. 27:11.) And finally he said to Pilate, who six times tried to get the Jews to release Jesus—he finally said to Pilate, "My kingdom is not of this world," and that his mission was to establish truth, and then that poor, perplexed Pilate queried, "What is truth?" (See John 18:36-38.)

I have in mind the things which He did, the miracles which he performed. There were only three occasions, I believe, when he undertook specifically to provide food for the multitude or for anyone. The first was the feeding of the five thousand on the mount, the second was the feeding of the four thousand on the plain, and the third was that beautiful incident on the Lake of Galilee after he was resurrected when, as the fishermen, the Apostles who had turned again to fishing, drew near the shore with their nets empty, he, the Resurrected Christ, stood on the shore with coals of fire and fish and bread prepared for eating.

I recall but one instance where in fact he furnished money, and I am not sure of another incident somewhat similar to it. I refer to the time when he lacked

money for taxes, and he sent Peter down to secure it from the mouth of a fish. He was not providing money to those with whom he worked. The other incident where money was involved directly for him, was when he was asked if taxes should be paid to Caesar, and he, taking a coin and showing the image thereon, said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.)

As to wealth: You will remember how the rich young ruler came to him and asked what he should do. The Savior told him to obey the commandments. He said, "Master, all these have I observed from my youth." Then said the Master, "Sell that thou hast, and give to the poor . . . and follow me." And the rich young man turned away. (See Matt. 19:16-22.) He wanted all of the spiritual blessings which God could bestow, but at the same time he wanted to retain his wealth.

John's disciples came questioning.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples.

"And said unto him, Art thou he that should come, or do we look for another?"

"Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Matt. 11:2-5.)

That is the work of the Savior.

On another occasion, he said unto another, "Follow me," but the other said, "Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God." (See Luke 9:59-60.)

"And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (Luke 9:61-62.)

Much more along this line might be said, but I want to call your attention to his formula, the principle which guided him, and how beautiful it is, and how it lets all of us who are poor come to him, and how it promises to us his spirit. He said in the closing of the incident that was connected with the coming of the disciples, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28.)

I thank the Relief Society for their song.

THE IMPROVEMENT ERA

The Significance of the Atonement

by Joseph Fielding Smith

PRESIDENT OF THE COUNCIL OF THE TWELVE

(Address delivered Saturday afternoon, April 7, 1956.)

MY DEAR brethren and sisters: We are here assembled, as we assemble at every conference, for the purpose of being instructed, built up, and encouraged so that when we return to our homes, we will be able to teach our people and keep them in the path of truth. We may even be admonished, if that is necessary.

This afternoon I wish to bear testimony to the restoration of the gospel, to the mission of our Redeemer, to the call of the Prophet Joseph Smith and the establishment of this work in the dispensation in which we live, known as the Dispensation of the Fullness of Times. I know absolutely that Jesus Christ is the only Begotten Son of God, the Redeemer of the world, the Savior of men insofar as they will repent of their sins and accept the gospel. Through his death he redeemed all men and took upon him that sacrifice which would relieve us of our sins that we may not answer for them if we will accept him and be true and faithful to his teachings.

I am just as fully satisfied, because I know, that the Father and the Son appeared to Joseph Smith and revealed to him the great truth which had been lost because of the wickedness of the world; that they are separate distinct Personages; that the Father and the Son, together with the Holy Ghost, constitute the Godhead, the great ruling power of the universe; that Jesus Christ volunteered to come into this world to redeem it; that John the Baptist came to the Prophet, as did Moroni before him, and

Peter, James, and John later, to give authority and to usher in the kingdom of God anew in this dispensation in which we live, because men had turned away from the truth. Through darkness which covered the earth they had lost the knowledge of God; they had transgressed the laws and changed the ordinances; and instead of teaching the simple truths of the gospel of Jesus Christ, they taught the commandments of men just as the Lord Jesus Christ declared to the Prophet Joseph Smith.

I am grateful for my membership in this Church, for the opportunity that has been mine to serve. My desire is to prove true and faithful to the end. I realize that this is the Dispensation of the Fullness of Times; that we live in

perilous days; that men's hearts are failing; that contention prevails; nations stand in opposition to nations; and there is no peace.

I realize, because I discover it, that there is commotion not only among men, but also in the elements pertaining to this earth; that they too are becoming angry. The judgments of the Almighty are being poured out upon the inhabitants of the earth by earthquakes, by flood, by famine and pestilence, and in many other ways, and all of these are signs that have been given by our Lord Jesus Christ to convince men upon the face of the earth that his coming is near, even at our doors.

When you return to your homes, teach the people. Call upon them to repent wherein they need to repent, to get on their knees before the Lord, to remember their covenants, and their obligations to keep them, and to walk faithfully and humbly in the sight of their Eternal Father.

That is one of the most important missions that we have. Let us carry it out, I humbly pray in the name of the Lord, Jesus Christ. Amen.

Friday Morning Session, April 6, 1956

Teach Your Children

by Joseph L. Wirtblin

OF THE PRESIDING BISHOPRIC

PRESIDENT McKAY, President Richards, President Clark, and my beloved brethren and sisters: I sincerely hope that I may have an interest in your prayers in the endeavor to give you one or two thoughts that I have in my mind. It is needless to say that the Presiding Bishopric is deeply interested in all the young men of the Church who hold the Aaronic Priesthood. Are fathers and mothers holding a weekly home evening where they sit down with their children and discuss the gospel of the Lord Jesus Christ and what it will mean to them in their lives?

I think it would be a most inspiring story—it is a true story—to tell of Jesus the Christ, at the age of twelve, being invited by Joseph and Mary to go into Jerusalem wherein they were to pay their taxes, and while there the Christ went into the temple. Immediately he entered into discussion with learned men. In the meantime, Mary and Joseph started homeward. They soon discovered that the Christ was not with them. They returned to Jerusalem and found him in the temple. Mary was sorrowful because Christ had not been with them, but he said to them,

How is it that ye sought me? wist ye not that I must be about my Father's business? (Luke 2:49.)

I think the young men who will eventually hold the Aaronic Priesthood, who have in their hearts the words, "Wist ye not that I must be about my Father's business?" as the priesthood is

bestowed upon them, will be anxious to go forward and render the assignments that will come to them.

It is a wonderful thing in the home to discuss with our young people the history of John the Baptist, a very young man who had an assignment from on high. The beloved John the Apostle said, "There was a man sent from God, whose name was John," (John 1:6) and John was sent among the people to preach repentance and baptism for the remission of sins, to tell them that Jesus the Christ was to appear, and in the course of time confer upon them the Holy Ghost.

Our sons should know of the crucifixion of the Christ and his resurrection; that after the resurrection he appeared on this, the American continent, and established the Church of Jesus Christ as he had established it in far-off Jerusalem. I think if our young people had that history and had it in their hearts and understood fully the gospel of the Lord Jesus Christ as it has been restored through the Prophet Joseph Smith, it would so impress them that they would endeavor to live it in every way.

It would be most inspiring and wonderful to tell these young people something about the Apostles who lived in the days of Jesus the Christ, and who were selected by him, particularly of Peter, James, and John who were actually the presidency of the first Church

(Continued on following page)

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:29-30.)

His gospel can be lived, can be enjoyed by the poorest of us; the poorest of us may enjoy the blessings of the gospel, the blessings of the priesthood which accompany it. We need neither worldly position nor wealth in order to enjoy all that he has to give. His is the salvation and exaltation if we follow him, of all of us. There is nothing requiring more than a broken heart and a contrite spirit, and all that flows therefrom.

May the Lord give us the power so to live that we may have the blessings which he has promised; may he give us, to each of us, the broken heart and the contrite spirit; may we turn to Jesus the Christ, the Author of our salvation, our Elder Brother; may we worship him in spirit and in truth; may we approach our Heavenly Father through him, that his blessings may be ours, I humbly pray, in the name of Jesus. Amen.

established by the Christ. They should know and understand that the Church of Jesus Christ was actually organized by Christ in the days of these apostles.

They should know something of the Book of Mormon—how Joseph Smith received the same—and in that wonderful book we find the story of the Christ and his gospel in its fullness. It is an interesting thing to tell them, too, how that same Christ appeared among the Nephites, and among other things the Nephites heard God the Father saying, “Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him,” (3 Nephi 11:7) and thereby, came the establishment of the great Church of Jesus Christ here upon the American continent.

Thereafter, I think it is a fine thing to discuss with these young people and point out to them that the gospel of the Lord Jesus Christ was lost because men were seeking different doctrines, that the priesthood had been taken away, and there was darkness upon the earth. It would be inspiring to discuss the Prophet Joseph who went to the Lord and asked the Lord wherein he might find the true Church, and in reply the Lord appeared and introduced the Christ himself, saying, “This is My Beloved Son. Hear Him!” (P of G P, Joseph Smith 2:17.)

It would be a source of inspiration for our young people to know that the Aaronic Priesthood was brought back to the earth through John the Baptist and bestowed upon Joseph Smith and Oliver Cowdery and also that the Melchizedek Priesthood was restored by Peter, James, and John, the Apostles of Jesus the Christ in a former day. These young people should know that these are realities, that they actually happened, and then there will be a desire to live the gospel and enjoy all of the blessings therein.

As parents, we have great responsibilities, as President McKay has already pointed out to us. I suggest that sometime you read in the Doctrine and Covenants, section 68, verses 25-28, with reference to our responsibilities as parents. The Lord made it very clear, as far as our sons and daughters are concerned, that we should teach them the doctrine of repentance, faith in Christ, the Son of the Living God, baptism, and the gift of the Holy Ghost by the laying on of hands. Then the Lord went on and said this to us in conclusion: “And they shall also teach their children to pray, and to walk uprightly before the Lord.” (D & C 68:28.)

We should read to them about the appearance of John the Baptist to the Prophet Joseph when he said this:

Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness. (D & C 13.)

These young men are ordained mem-

bers of the Aaronic Priesthood at the age of twelve. In the minds of many people, this may seem questionable; but it should not be, because if they will but read or hear the words again, and repeat them and remember them, the words of Christ, when he spoke to his mother and said: “Wist ye not that I must be about my Father’s business?” I am sure that every deacon will have that same attitude.

It is a wonderful thing if a father will tell his son what it means to pass the sacrament and what it means to be called by the bishop to go out and collect the fast offerings for the good of those who are in need. It is an inspiring lesson that ought to be taught to these young men to the end that day by day they will endeavor to live the gospel of the Lord Jesus Christ and actually have in their hearts his spirit. It is a marvelous thing to talk to these young men about the Prophet Joseph, who at the age of fourteen asked the Lord, “Lord, where may I find the Church of the Christ?” and in answer thereto, the Father and the Son appeared, and the Father said, “This is My Beloved Son. Hear Him!” And Joseph, at the age of fourteen, heard these words of the Christ and received direction from on high as to how the Church should be established.

It is well to remember that many of these young men who hold the Aaronic Priesthood at the age of fourteen are called to be teachers—to go out among the people and teach them the gospel of the Lord Jesus Christ, with a member of the Melchizedek Priesthood, and to render such other service as the bishop may feel is necessary.

It is a wonderful thing to think of the priests, these young men who at the age of sixteen become active in the same assignments as did John the Baptist. It is marvelous to know that these young men have the right to preach repentance, perform the ordinance of baptism, and bless the Sacrament. John the Baptist did not have the privilege of blessing the Sacrament because he had passed on, and the Sacrament of course was established just before Christ was crucified. So these young priests of today have opportunities that John the Baptist did not enjoy. We also read in the Book of Mormon: “After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said:

“In the name of Jesus Christ I ordain you to be a priest, (or, if he be a teacher) I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen.” (Moroni 3:2-3.)

Responsibility devolves upon bishops, bishops’ counselors, fathers and mothers, that we should impress upon these young men the sacredness of blessing the Sacrament, and what the Sacrament means and its purpose; and also the privilege of performing the ordinance of baptism. If these young men under-

stand the full meaning of the Sacrament and preaching repentance, they will become so interested that they will try to live lives in harmony with Jesus the Christ and say, as he said: “Wist ye not that I must be about my Father’s business?”

So, brethren and sisters, as parents we have great responsibility, as President McKay has already pointed out, in our homes; and I think one of the greatest responsibilities that falls upon us, and one we should follow closely, is the matter of holding a home evening with our young people. Call on some of them to pray. Give some of them the assignment to tell us something about faith, something about the gift of the Holy Ghost, and something about the matter of holding the Aaronic Priesthood. If that is done, there is no question that these young people will meet all of the requirements that come to them through the gift and the power of the Holy Ghost.

Only last Sunday, I attended a conference where many of these young people had the opportunity of bearing testimony. It was a great thrill to hear them say that they know that Jesus the Christ lives—that they know that this is his Church. Some might question it because of their age; but nevertheless if they receive the gift of the Holy Ghost, they will have that knowledge.

I recall the time when I was baptized and confirmed a member of the Church at fast meeting. I had a peculiar feeling, and something came to my soul that gave me happiness and joy—something that I had never experienced before. On the way home, I said to Mother: “I had a peculiar feeling, Mother, when the bishop laid his hands upon my head and confirmed me a member of the Church, and said, ‘Receive the Holy Ghost.’”

“Son, what was the feeling?”

I said, “A feeling of happiness, a feeling that filled my soul—something I have never had before.”

She said, “What did he say to you, Son?”

I said, “‘Receive the Holy Ghost.’”

So mother said to me, “Son, without a doubt the Lord was good enough to bestow upon you the gift of the Holy Ghost,” and from that time until this time I have known that Jesus the Christ lives. I know that Joseph Smith was a prophet of God. I know our President here is a prophet of God, and those who assist him. I know that these twelve men are all apostles, each one of them, with the same power and privileges and rights that Peter, James, and John enjoyed in their time and age.

So, parents, it is a wonderful thing that your sons who hold the Aaronic Priesthood will have the feeling and the desire to go forward and to render every service that is required of them, that they may follow the admonition in the fourth section of the Doctrine and Covenants, verse 3:

Therefore, if ye have desires to serve God ye are called to the work.

And they are called if they receive the Aaronic Priesthood, especially if you and I will so encourage them and teach them.

So, fathers and mothers, I think, too, of what the Lord has said to you and me, as parents, when he said this: "And they [speaking of us] shall also teach their children to pray, and to walk uprightly before the Lord." (D & C 68:28.) So there is no question about prayer; there is no question about walking uprightly before the Lord, but that he will bless them and inspire them and lead

them on, and that everyone of them will have the same feeling as the Christ had at the age of twelve, when he said: "Wist ye not that I must be about my Father's business?" This I pray will be the blessing of every member of the Aaronic Priesthood, and every young person who has membership in this Church, which I humbly ask and pray for in the name of Jesus Christ, our Savior. Amen.

FAMINE

by Sterling W. Sill

ASSISTANT TO THE COUNCIL OF THE TWELVE

LAST SUNDAY we celebrated the event which initiated upon this earth the universal bodily resurrection. Great events have a way of increasing in importance in our minds when we hold them up for study and contemplation and try to determine their significance, particularly as they apply to our own lives. To assist in this process, we have adopted the very helpful custom of setting aside special days to think about special things. In addition to Easter we have many other wonderful days.

We have set aside the thirteenth of next month as Mother's Day, and we hold the significance of this great occasion with all that it stands for, up before our minds, and as a result the quality of our lives tends to adjust upward to maintain the level of our thoughts.

Each Fourth of July we set aside a day to celebrate our nation's birthday, and we think about our freedom, and what it means, and what it has cost, and what would happen if it were lost, and what we might be able to do to further promote the great idea of freedom in our lives, and in the world about us.

On the twenty-fifth of December we set aside another day and hold up before our minds the life and teachings of Him who was ordained to be the Savior of the world and the Redeemer of men.

And we think about his example and his sacrifice and what they mean to us, what he had in mind when he said, "If I be lifted up, I will draw all men unto me." (See John 12:32.)

It has been said that the human mind has some of the qualities of the tendrils of a climbing vine; that is, it tends to attach itself and draw itself upward by what it is put in contact with. We set aside these special days to put our minds in contact with the greatest ideas and ideals in the world. From this point of view, think what the effect has been in America over the years to both old and young, of looking up to the virtues and accomplishments of Washington and Lincoln, both of whom we believe to have been raised up by God, one to be the father of this divinely favored country and the other to save it from dis-

solution. The lives of both of these great men so rich in integrity, honor, and devotion to duty, are held up before our minds to draw us to a higher level of thinking.

This year happens to be the 250th anniversary of the birth of Benjamin Franklin, and during this year throughout America much is being written and spoken about the outstanding character qualities of this great American. And as our minds attach themselves, we tend to absorb these qualities to ennoble our own lives. Each of these special occasions serves a necessary and different purpose.

This morning I would like to put your minds in contact with the fact that this is the 150th anniversary year of the birth of the Prophet Joseph Smith whose life marks the beginning of the greatest and final gospel dispensation. The importance of this great event has an unusual and overwhelming significance in the life of every human being who lives upon the earth.

In holding this thought up for your consideration, I would like to take you back in history some 3700 years to the birth of another prophet by the name of Joseph. This Joseph was the son of Jacob and one of the twelve brothers who later became the leaders of the Twelve Tribes. Like Joseph Smith, this Joseph also received manifestations of the will of the Lord at a very early age. This apparent favor caused some jealousies among his brothers, and when Joseph was seventeen years old, he was sent by his father to inquire about the welfare of his brothers who were tending the family flocks at Dothan. When they saw him approaching, they said, "Behold the dreamer cometh," and they plotted to take his life. But by the intercession of one of his brothers, a compromise was reached, and they sold Joseph for twenty pieces of silver, which is approximately eleven dollars in American money, to a group of Ishmaelites who were going down into Egypt to sell their spices.

In Egypt God did not forsake Joseph but continued to give him other manifestations of the divine will. This fact

was known to some of Joseph's associates, and fifteen years later when Pharaoh had a dream which troubled him, Joseph was sent for. Joseph told Pharaoh that there would come seven years of great plenty. These would be followed by seven years of famine, and Joseph advised Pharaoh to build granaries and store up the corn in the good years to reduce the suffering during the years of famine. Pharaoh, seeing that Joseph was a man of ability and understanding and that the Lord was with him, appointed him to be the manager of this great Egyptian welfare program. Then Joseph built granaries and stored up the corn during these seven years of plenty.

Finally the years of abundance were over, and the great famine began. Then Joseph opened the granaries, and all of the surrounding nations, including the brothers of Joseph, came to Egypt to buy corn. When the brothers learned that Joseph was now a man of great authority and power, they were naturally very frightened. But Joseph quieted their fears with these words. He said,

... be not grieved nor angry with yourselves, ... that ye sold me hither: for God did send me before you to preserve life. (Gen. 45:5.)

And thus for approximately eleven dollars, several nations were saved from starvation.

It is a little bit difficult to understand "a famine" when one of our most pressing problems is surplus and oversupply. But it is even more difficult when men have pushed God out of their interests, to understand another kind of famine which he foretold should come upon the earth in consequence of disobedience and sin. In foretelling this famine, the Prophet Amos said,

Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine for bread, nor a thirst for water, but of hearing the words of the Lord:

And they [men] shall wander from sea to sea, and from the north even to the east, and shall run to and fro to seek after the word of the Lord, and shall not find it. (Amos 8:11-12.)

This famine was also literally fulfilled as foretold. Isaiah had said,

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. (Isaiah 24:5.)

The ministry of the Master himself was permitted to continue for only three short years. Then one by one each of the apostles was put to death. According to tradition Peter, Andrew, Simon, and Philip were crucified; James and Paul were beheaded; Bartholomew was flayed alive; Matthew was slain with a battle-axe; Thomas was run through with a lance; James was beaten to death; Thaddeus was shot through with arrows; Barnabas was stoned; Mark was dragged to death in the streets of Alexandria; and John, the one surviving apostle, was banished to that rocky little island in the Aegean Sea called Patmos.

(Continued on following page)

The Church, thus left without divine leadership, soon sank to the lower level of a strictly human institution, and as conditions went from bad to worse, that prophecy of Isaiah saw complete fulfillment which said, "For, behold, the darkness shall cover the earth, and gross darkness the people" (Isaiah 60:2.)

But as has been said, God always provides the remedy before the plague. Six hundred years B.C. a little group of Israelites who were descendants of Joseph were led away from Jerusalem by the Lord, headed for a far-off land which we now know as America. They brought with them their records and the writings of their prophets, including the writings of this same Prophet Joseph who was sent into Egypt "to preserve life." After their arrival in the promised land, Lehi read to them a prophecy made by their famous ancestor, Joseph, about events that should take place in the latter days in this new land.

He said,

Yea, Joseph truly said: Thus saith the Lord unto me: A choice seer will I raise up out of the fruit of thy loins; and he shall be esteemed highly among the fruit of thy loins. And unto him will I give commandment that he shall do a work for the fruit of thy loins, his brethren, which shall be of great worth unto them, even to the bringing of them to the knowledge of the covenants which I have made with thy fathers. . . .

And his name shall be called after me; and it shall be after the name of his father. And he shall be like unto me; for the thing, which the Lord shall bring forth by his hand, by the power of the Lord shall bring my people unto salvation. (2 Nephi 3:7, 15.)

Joseph Smith fulfilled these prophecies. Joseph had said, "His name shall be called after me," Joseph. "And it shall be after the name of his father." Joseph Smith's father's name was Joseph. Then the prophet said, "And he shall be like unto me." Joseph, the son of Jacob, was sent before the face of the Egyptian famine to preserve life. And Joseph Smith was sent before the face of the spiritual famine spoken of by Amos, for exactly the same purpose, to unlock the granaries of spiritual truth, to dispel the darkness that covered the earth, and make possible that every living soul might have "life everlasting."

One of the most thrilling events that has ever happened in the world came as a part of the fulfillment of this prophecy, when in the early spring of 1820, God the Father and his Son, Jesus Christ, reappeared upon this earth to open this greatest and final gospel dispensation. And God has placed in the hands of men three great volumes of new scripture, outlining in every detail the simple principles of the gospel, that all men might be fed the bread of life and be enabled thereby to work out their individual personal exaltation.

But it is possible to perish even in the presence of plenty. In the early gold rush days of this country many men lost their lives trying to cross what was known as the great American desert. Later when their bodies were recovered,

it was found that many of them had died in close proximity to the water holes. With just a little additional knowledge, they would have been able to have saved their own lives.

This experience of the forty-niners has its spiritual counterpart in our own day. Emerson indicated this possibility when he said,

On the brink of the waters of life and truth we are miserably dying. Sometimes we are furthest away when we are closest by. We stand on the brink of an ocean of power, but each must take the step that would bring him there.

It is always a pathetic tragedy when that step is not taken.

This is evidenced by the fact that nineteen hundred years ago unheeding men lived in the very presence of the Son of God, and in response to his invitation to partake of the truths of eternal life they merely said, "His blood be upon us, and on our children." (Matt. 27:25.) And so it has been. They were so near—yet they were so far away. How this event should challenge our initiative and put us on our feet, earnestly seeking that greatest of all blessings, eternal exaltation!

But nineteen hundred years have come and gone since that time, and the lives of men are still being wasted by the devastation of spiritual famine. Certainly it is just as true now as it was then, that "there is only one name given whereby man must be saved." (See Acts 4:12.) Yet out of over two billion people who presently occupy the earth, only one-third even bear the name of Christ. And this one-third is divided into some 250 contending sects, all claiming to accept the Bible as the inspired word of God and the only authoritative rule of faith and doctrine. Their confusion on even the most simple points of doctrine is indicated by the report that some seventy-eight of these baptize by immersion, many sprinkle, sixty-eight have optional forms, sixty-seven practise infant baptism, many have no baptism. Thirty-nine require no adherent to creed or doctrine of any kind.

Almost every Protestant church came into existence because of "a protest" or an "argument." The division of opinion caused by the Civil War was responsible for the formation of many new churches. The Church of England was organized because the Pope refused to give Henry VIII a divorce. There are many "state churches." It was Emperor Constantine, not the servants of the Lord, that made Christianity the church of the Roman Empire.

And as this famine has run its long, destructive course, many of the truths that Jesus came to give to the world have been lost, even to "know God" which Jesus declared was "life eternal."

One of the most popular of present day ministers recently said, "No one can possibly know about God. God is absolutely immeasurable, undiscernible and undiscernible." He said, "He has no body or shape." St. Augustine at-

tempted to describe the nature of God as a circle whose center was everywhere and circumference nowhere.

In the severity of this famine of spiritual understanding, men have denied personality to deity. They have also deprived him of his body. They have left him without senses, faculties or feelings. And as a natural consequence, the world in large part is still where Paul found it nineteen hundred years ago, worshipping at the feet of an "unknown God," and this without proper understanding of even the most simple principles taught by Jesus and recorded in the Bible. These include such important doctrines as the literal bodily resurrection, the degrees of glory, the pre-existence of man, salvation for the dead, the functions of the Aaronic and Melchizedek Priesthoods, the proper organization of the Church, what the name of the Church should be, the function of sacred temples, the eternity of the family unit, and many other important doctrines vital to our salvation and all plainly taught by Jesus and recorded in the Bible.

So far as I know, the most important fact there is in the world today is that God has again restored the priesthood, and his voice has again that divine commission saying, "Go ye therefore, and teach all nations, . . ." (Matt. 28:19.) Amos said that many should "run to and fro seeking the word of the Lord but should not find it." One of the reasons that some can't find it is that as of old, some have eyes that see not. There are some others who can't find it because some of us who have access to it, keep our lights hidden under a bushel. There are others who can't find it because of their confusion when our lives don't accord with our teachings.

The restoration of the gospel has a vital significance in the life of every person upon the earth. This cannot be evaded nor avoided. This responsibility we must understand. In one of the most meaningful of all latter day scriptures, the Lord has said, "It must needs be that all men must be left without excuse," (see D & C 88:82) and that applies to those who fail to hear, and even more particularly to those who fail to teach, for those who bear the divine commission to dispense spiritual truth must also share in the prospective condemnation spoken of by Paul who said, "Woe is me if I preach not the gospel."

And so during this anniversary year, we hold up before our minds and the minds of all men the tremendous message of the restoration, and pray that our minds may attach themselves to the revealed word of the Lord with such great power, diligence, and faith, that this devastating famine may be dispelled, that all men may be able to find the clear waters of eternal life, and that because of our obedience to the gospel, that God may thereby be enabled to draw all of his children upward to him to inherit the celestial kingdom.

May God bless us I pray, in the name of Jesus Christ. Amen.

"WALK IN TRUTH"

by Oscar A. Kirkham

OF THE FIRST COUNCIL OF THE SEVENTY

In these few minutes allotted to me, I humbly pray that the Lord will bless me. I feel the weight of the responsibility. I certainly need the blessings of the Lord. I want to try and leave with you one idea that you may carry back into your own private thinking and life to magnify, to bless, to make beautiful. And I believe out of my own thinking and prayers it is here.

There is a phrase that is often heard among the Latter-day Saint people. It was heard when I was a boy. The four standard works of the Church of Jesus Christ of Latter-day Saints. Have you read them? Do we know what they are? I often think of the inspiration and help that has come to me as I have read the word of the Lord.

The Bible, the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price! There are the four great standard works of the Church.

During the last year or two I have tried to make them a part of my life. I humbly bear testimony that in them there is inspiration, there is strength, there is confidence, there is the word of the Lord.

Let me read a few sentences of the Bible. I quote from the 27th Psalm—one of my favorite passages of scripture. They are all familiar to you.

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? . . .

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord. . . .

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord. (Psa. 27:1, 3-6, 14.)

There is great beauty and strength in the Bible. Do you read the Bible? Do you read it prayerfully? A library of sixty-six books written by many men, covering nearly three thousand years. The general theme is a true and living God sounding the call to reform and redemption.

The Old Testament is the divine foretelling of his coming. The New Testament, the gospel of Jesus Christ, our Lord, the masterpiece of world literature, the most majestic exposition of religion ever given to man.

The first five books of the Old Testament stand at the head of the literature of the world. Words like these:

In the beginning God created the heaven and the earth. . . .

And God said, Let there be light: and there was light. . . .

So God created man in his own image, in the image of God created he him. (Gen. 1:1, 3, 27.)

It contains the great teachings of the Ten Commandments, the Sermon on the Mount. Fewer words, if any, have such a great influence for good upon the human family. Here by prayerful study we may learn the truer values of life, the road to real happiness.

I am going to try to make it a real part of my life. Out of prayerful thought I bear testimony and invite you that this year may be a great year for you and for me in this glorious literature.

Another of these standard works of the Church is the Book of Mormon, to which I refer briefly. I read from Third Nephi:

Therefore ye must always pray unto the Father in my name;

And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

Pray in your families unto the Father, always in my name, that your wives and your children may be blessed. (3 Nephi 18:19-21.)

A lonely boy in Shanghai, China, hunts for a Mormon. No one is found. He wants to find one of his own people. "Try a Latter-day Saint," says a fellow companion. "They are sometimes called that." Discouraged he goes back to his bunk. He finds the fellows waiting with a package on his cot. He opens it and finds the package wrapped in a white box. At first he thinks it

is a box of candy and goodies, and then when he looks closer he sees a name. Reverently he says, "Hello, Mother." "A Book of Mormon," says a fellow nearby.

Inspirations came to three of these chaps. They pledged together that they would read the Bible, the Book of Mormon, and the other general scriptures.

. . . the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them. (1 Nephi 3:7.)

This started the imagination and the will of these fellows to go after this task.

The Doctrine and Covenants, another of the standard works of the Church. In Section 78:

And ye cannot bear all things now; nevertheless, be of good cheer, for I will lead you along. The kingdom is yours and the blessings thereof are yours, and the riches of eternity are yours.

And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more. (D & C 78:18-19.)

When we had finished reading the Doctrine and Covenants, my wife said, "Oscar, I think we should say a prayer." We prayed.

The Pearl of Great Price, another of the four standard works of the Church. This book contains the Book of Moses, the Book of Abraham, and extracts from the history of Joseph Smith, the Prophet, and other important words of the Lord.

I close with these words from the Third Epistle of John, 4th verse:

I have no greater joy than to hear that my children walk in truth.

May the Lord bless us as we prayerfully study the four great standard works of the Church.

May the Lord bless our children that they may ever walk in truth, that by the reading or studying of these great books, there shall come to them inspiration. I pray, in the name of Jesus Christ. Amen.

Friday Afternoon Session, April 6, 1956

MEMORIES OF EUROPE

by Thomas E. McKay

ASSISTANT TO THE COUNCIL OF THE TWELVE

PRESIDENT McKay and Counselors, President Smith, members of the Council of the Twelve, other General Authorities, and my brethren and sisters and friends: I am very happy and thankful for this opportunity of being here this afternoon and also this morning, listening to the wonderful testimonies of the brethren, and participating in the business of this great Church. I

am grateful that I have had the privilege of voting. I have always been taught to vote. I still vote in Huntsville, and I have never missed an occasion on election day to be there if I were in the country.

I had a grandmother who used to visit us in Huntsville when we were quite young. I remember one morning she

(Continued on following page)

arose early. My father, however, had already gone to the canyon to get some barn timber. She asked about him. They told her where he had gone, so she said, "Well, it's election day in Ogden. I'm going down to vote." There was nothing special to vote for, no specific items, but she walked the thirteen miles and cast her vote. That is an example that we can follow.

A short time ago I received a telephone call, a rather unusual call. When I said hello, the speaker called me by my first name and said, "Tom, I have wanted to call you for some time. You are one of the kindest men that I have ever known." I appreciated the compliment.

It also suggested, besides being a compliment, giving me, as it were, a shot in the arm, a theme around which I should like to say a few words today. That theme is kind words. "Let us all speak kind words to each other. Kind words are sweet tones of the heart." I like those sentences—I like that definition of kind words. They are sweet tones of the heart, and if I may take just a minute or two out of the time allotted to me, I should like to express appreciation for a group of singers, student singers, who have not often been mentioned. They mention our choir—God bless them. This is a wonderful choir we have heard today. Our own Tabernacle Choir has been emphasized. You cannot estimate the good they are doing, and especially on their recent trip to Europe. I have done missionary work in those countries visited by the choir, and, oh, how those people will appreciate and continue to appreciate the good that the members of the choir did at the dedication of the temple.

But this group of singers that I refer to were students. They were advanced students in music, studying abroad. I first came in contact with some of them when I landed in Liverpool on my first mission. I had been ordained a seventy and set apart to labor in Great Britain as a missionary by President Heber J. Grant. When I arrived in Liverpool, Elder James McMurrin, a counselor in the European Mission presidency, met the boat and asked our names. When I told him my name, he said, "Are you a brother of David O. McKay?" I said, "I am." He said, "Well, if you do just half as good a work as he did, we will be satisfied. I think we will take you with us to Glasgow tomorrow night." They were going there to hold conference.

Well, I had expected to go to Scotland. I had a little black book full of addresses from my father and from my brother who had been there before me. That night, however, the brethren had had a meeting, and we were called together Saturday morning, and after they had heard from each of us, Brother McMurrin again came to me, put his arm around me, and said, "Brother McKay, what would you think, and what would your parents think if we

sent you to Germany instead of to Scotland?"

The words of my father just before I left Ogden to go on that mission came to me. "Remember, my boy, it doesn't matter so much where you work. It is how you work. You go where the Lord wants you to go." I repeated that to Brother McMurrin, and he said, "Well, we are going to send you to Germany. President Schulthess is in Berlin as mission president. He is calling for missionaries, and there is not one in this large group (and it was a large group) assigned to the German Mission. You may spend a few days visiting in London and then go to Paris, (it was 1900, and the World Fair was on), and wait there at a hotel where the missionaries who are visiting the fair are staying, until you hear from President Schulthess."

I went to London. I had promised our local paper in Ogden, the *Standard* [now the *Standard-Examiner*], to write a report occasionally of my visit. I started one from London. I am glad I never sent it. I was disappointed in London. It was storming. I had been on the boat eight days. I was sick eight days, and then to have my assignment changed to a country that I knew nothing about—at least I did not know the language. I was rather discouraged.

However, I met some people there in London on Sunday at the meeting who were from Ogden, and I want to mention them; they were missionary students. It was Brother Edwin Tout and his family. They were all musicians, all singers. He had rented his home in Ogden, and they had moved to London, so he could be there with the children while they were getting advanced lessons in music. Of course I had known them at home, and they made me welcome and invited me to come to their home while I was visiting in London, urged me to come, and it didn't take much urging.

Thirty-six months later I stopped in London again on my way home. I suppose it was the same London, but it did not look the same to me, and I want to relate this incident concerning the Tout family. They had regular tours from London up through the Trossachs. I had not been in Scotland, so my folk had sent me a little extra money to make that trip. It was a great trip—no automobiles, no buses, but four horses attached to one of those wonderful coaches. I call them, and we would travel in those, and then get out and take a boat from one lake to another, and have an opportunity to walk through the beautiful woods occasionally.

We were walking on one of the trails through that beautiful country. Sister Maggie Tout, the eldest daughter of the Tout family, a great singer, was in the group along with some of the missionaries from London. There was quite a percentage of the group who were members of the Church. We stopped there to rest, loitering through the trees, and

Nannie, as I always called her, stood between two beautiful trees, and started to hum a tune. All the tourists quieted, and we sat down and listened. She burst forth singing that wonderful song, "Oh, My Father."

My first attendance at the statewide mission conference was in Berlin, and it was surprising how many of these advanced music students I knew and had met at home. One of those students who was there is the one who telephoned to me. He is now near his eighty-second birthday but still going strong, and, Hugh, I want to thank you for those few kind words, if you are listening in.

There were others there, but as I say, it is dangerous to mention names, but I wish to pay tribute to the group of singers, those advanced students who have done so much towards music in the Church, along with our other singers in the choirs. God bless their memory. Some of them have gone to the other side, and I have not carried out what I generally preach, when I have the opportunity, of expressing appreciation before it is too late. We feel appreciation. We love, for example, our wives, but how often do we tell them that we do? We just let them take it for granted.

It is like another of my old friends who often visited us. He was circulating until he was ninety-eight years old. He passed to the other side, however, a short time ago. He always gave us something. He had a wonderful memory, and I always remembered this poem that he quoted:

Don't Wait 'till I'm Gone

When I quit this mortal shore
And mosey round the earth no more,
Don't weep, don't sigh, don't sob;
I may have struck a better job.

Don't go and buy a huge bouquet
For which you'll find it hard to pay;
Don't mope around and feel all blue,
I may be better off than you.

Don't tell the folks I am a saint
Or any other thing I ain't;
If you have jam like that to spread,
Please hand it out before I'm dead.

If you have roses, bless your soul,
Just pin one in my buttonhole
While I'm alive and well today;
Don't wait until I've gone away.

That was his favorite poem. It was requested at his service that this poem be read, and I understand that it was. I refer to Brother James Hart. God bless his memory, also.

Now, with reference to this telephone call, it did give me a theme, kind words; I never heard my father, and nobody else did, speak an unkind word to my mother, so it has not been difficult for me to say kind words. I trust, my brothers and sisters, and pray that we may all remember to speak kind words to each other, and especially may the Lord help us to remember that "Kind words are sweet tones of the heart." I pray in the name of Jesus Christ. Amen.

THE STANDARD WORKS

by Levi Edgar Young

PRESIDENT OF THE FIRST COUNCIL OF THE SEVENTY

PRESIDENT McKAY, my brethren and sisters: I pray that the Lord may bless me that what I say may be of some help to everyone in this large audience. It is quite natural that when we are called upon to speak, we give utterance to the thoughts that are on our minds and in our hearts.

I have been thinking this day of the words of the Vermont Historical Society when they wrote concerning the history of Sharon. To quote a sentence or two, the paragraph to which I refer says that: "Sharon was settled in 1765 by Connecticut emigrants and organized in 1768. Sharon entered the Hall of Fame by being the birthplace of one of the immortals of American History, Joseph Smith who founded the Mormon religion." It is a noble tribute written by the state historian concerning the Prophet Joseph Smith.

In the book of Ecclesiasticus, [Apocrypha], chapter 17, we read:

The Lord created man of the earth.

He endowed them with strength by themselves and made them according to his image.

And put the fear of man upon all flesh, and gave him dominion over beasts and fowls. . . .

Counsel, and a tongue, and eyes, ears, and a heart, gave he them to understand.

Withal he filled them with the knowledge of understanding, and shewed them good and evil.

He set his eye upon their hearts, that he might shew them the greatness of his works.

He gave them to glory in his marvellous acts for ever, that they might declare his works with understanding. . . .

Besides this he gave them knowledge, and the law of life for an heritage.

He made an everlasting covenant with them, and shewed them his judgments. . . .

Their ways are ever before him, and shall not be hid from his eyes.

These words direct our minds and hearts to the Holy Bible and the first chapter of Genesis, the beauty and truthfulness of which impress every reader with its inherent greatness. We think of the Holy Bible and the other holy books, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. This being the anniversary of the founding of the Church of Jesus Christ of Latter-day Saints by the Prophet Joseph Smith, it is good to think of them, for they give us the teachings of God, our Father. A few thoughts in reference to the Holy Bible as a whole will be welcome to all. William Lyon Phelps, professor of English literature at Yale University, wrote these words in his, *Human Nature in the Bible*:

Every one who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Euro-

peans and Americans, form a proper substitute. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals, come more from the Bible than from all other books put together. It is a revelation of divinity and humanity; it contains the loftiest religious aspirations along with a candid representation of all that is earthly. . . .

The Holy Bible was written by many men under different conditions. It is the product of men inspired of God, covering a period of three thousand years. Like John of Patmos, we hear the "voice of many waters," yet unified "as the clear note of a trumpet." Beginning with our first parents and culminating in Jesus Christ and the Church he founded, it is a manifestation of the divine will, and was written by the inspiration of God, our Father in heaven. The book shows that the Hebrew prophets gave their lives to the service of God. They wrote by the power of the Holy Ghost. God directed them.

The Book of Genesis stands indeed at the head of the literature of the world. It is more recent than some of the writings of Chaldea or Egypt which have come down to us and is incomparably the noblest composition of early ages, in its moral and spiritual characteristics. (Geikie, *Hours With the Bible*.)

However highly we may estimate the scientific, philosophic, and religious genius of the narrators of Genesis, more important to us, and for the religious instruction of youth, is the fact that they were men, who had surrendered themselves wholly to God, and who had derived their knowledge from Him. (Rudolph Kittel of Leipzig University.)

"The first leaf of the Mosaic record," says Jean Paul, "has more weight than all the folios of men of science and philosophers." "And he is right," says Geikie, "for we owe to it the earliest and grandest revelation of that first principle of all religion—the existence, the unity, the personality, and the moral government of God."

The life of Christ, our Savior, as given in the New Testament, is to old and young alike, the most moving and convincing truth that he came from some higher sphere into our earthly history with a mission to reveal God and save man. "He preached the gospel of the kingdom; and forever even until all the aeons have been closed, and the earth itself, with the heavens that now are, have passed away, shall everyone of his true and faithful children find peace and hope and forgiveness in His name, and that name shall be called Emmanuel or God With Us."

In reference to the other Church works, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price stand with the Bible at the

head of the religious books of today. Everyone of our four Church works has a genuine and divine truth that God lives and that we are his children and are given the duty to work out our destinies. We cannot study them enough. Just to read the first chapter of the Book of Mormon gives us a lesson in the meaning of education. To think that Nephi was educated in both the learning of the Egyptians and the Jews! Today few people realize what that learning was. Some scholars maintain that the learning of the Egyptians in ancient times has never been equaled.

We are all thinking this day of Jesus Christ, our Savior. Among the many things of his life we will recall his Sermon on the Mount. It is the most beautiful sermon ever given to man, and no one can read a single sentence of it without being built up in spirit and truth.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

We must remember that there were ancient religions long before the Redeemer of the world was born, and the writers were men of divine knowledge. An ancient Japanese leader of religion writes,

I will halt here today and having purified myself, we will go forth tomorrow and worship in the temple of the Deity.

And a writer of Buddhism says,

Let us cultivate good will towards all the world. This is the mode of living.

In the chronological writings of Padre Claudio Clemente is conserved a form of prayer said to have been used by Columbus on Friday morning, October 12, 1492, as he stepped on the land of the New World. The prayer was used by Cortez, Balboa, and Pizarro later in their discoveries.

O God, our Father, eternal and omnipotent, Creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world.

(Continued on following page)

So many of the fathers of our church were descendants of the early Pilgrims to Massachusetts. For this reason we have always felt the beauty of the story of the Pilgrim Fathers and their coming in the *Mayflower* to America in 1620. We have the story of Pastor Robinson uttering a farewell prayer to the Pilgrim Fathers as they left for America. In reading it, we see the prophetic spirit of it when he said:

I charge you before God and His blessed angels, that you follow me no farther than you have seen me follow the Lord, Jesus Christ. If God reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, I am very confident that the Lord has more truth yet to break forth out of His holy word.

It was Sir Isaac Newton who lived some three hundred years ago who wrote a book on mathematics which is said to be the greatest scientific work of its kind ever written. I speak of Newton for his life has always thrilled me. Born in 1642 in Lincolnshire, England, he was a frail little farm boy who used to wander into the gardens and fields where he lived. He would look up at the sun and stars, for to him they possessed such heavenly qualities unlike anything on earth. The sight of a falling apple one day caused him to wonder about the force that drew the apple to earth. Newton began to work with the laws of motion and universal gravitation. As a result he produced one of the greatest books of all times entitled, *Principia*. It was a scientific work of the highest merit. Just before he died he wrote that

the wonders of the universe had been given their shape and motion by the hand of God.

A copy of the *Principia* was given to the Seventies' Library by Orson Pratt who had been called by President Brigham Young to go to Austria on a mission in 1864. Elder Pratt had already written and published his book called, *Biquadratic Equations*, which was used at the University of Vienna. It was in Vienna that he obtained Newton's *Principia* which he brought home to the Seventies' Library.

After the Quorum of the Seventy had been organized in Kirtland in 1835, the brethren were stirred by certain words of the Prophet Joseph Smith as found in the Doctrine and Covenants:

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith; . . . (D & C 109:7.)

The admonition of the Prophet grew in the hearts of the seventies who knew that they must become the missionaries of the Church. It was not long before a library was established which developed into one of the largest collections of history and literature in the early history of America. Books were brought from all over the world, and the collection of the great works of mankind stirred the seventies to a desire to develop the art of reading.

I pray that we may come to a greater appreciation of the truth and beauty of the divine books that teach the gospel of our Lord and Savior, Jesus Christ. Amen.

Exaltation Through Obedience

by Eldred G. Smith

PATRIARCH TO THE CHURCH

I APPRECIATE the prayers that have been offered in behalf of those who shall take part in this conference, and I pray that I shall receive my share of those blessings which have been asked.

I appreciated the privilege of attending the Los Angeles Temple dedication with the other General Authorities of the Church, and I also want to express appreciation for the sustaining vote in my behalf of this assembly today, for I feel that is a very personal help and support to me in my work. I also wish to sustain with you the General Authorities and others whom we have sustained in this conference, especially President McKay as the President of the Church of Jesus Christ of Latter-day Saints, who holds the keys of the gospel at this time

through which we may receive the blessings of the Lord of salvation and eternal life which are promised through the gospel.

On that memorable occasion which we read of in the Book of Mormon, in Third Nephi, when Christ spoke from the heavens so that all could hear, he said,

Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me.

And continuing further, he said:

. . . And whoso cometh unto me with a

broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost. . . . (3 Nephi 9:14, 20.)

All are invited to come unto him that they may have eternal life. The glory of God is ". . . to bring to pass the immortality and eternal life of man." (P. of G. P., Moses 1:39.) The Lord wants only to bring us back into the presence of God. For that purpose he has established the priesthood on the earth. He has established his kingdom with just laws and ordinances, through obedience to which we may obtain eternal life in the presence of our Father in heaven.

All God asks of us is that we keep his commandments, that we obey the laws and ordinances of the gospel. These laws are not unjust, as are some which are given by corrupt rulers. They are simple laws which bring nothing but happiness to those who obey them.

The Prophet Joseph Smith makes the following comparison:

Were a king to extend his domination over the habitable earth, and send forth his laws which were the most perfect kind, and command his subjects one and all to yield obedience to the same, and add as a reward to those who obeyed them, that at a certain period they should be called to attend the marriage of his son, who in due time was to receive the kingdom, and they should be made equal with him in the same; and fix as a penalty for disobedience that every individual guilty of it should be cast out of the marriage feast, and have no part nor portion with his government, what rational mind could for a moment accuse the king with injustice for punishing such rebellious subjects? In the first place his laws were just, easy to be complied with, and perfect: nothing of a tyrannical nature was required of them; but the very construction of the laws was equity and beauty; and when obeyed would produce the happiest condition possible to all who adhered to them, beside the last great benefit of sitting down with the royal robe in the presence of the king at the great, grand marriage supper of his son, and be made equal with him in all the affairs of the kingdom. (*Teachings of the Prophet Joseph Smith*, p. 52.)

Then the Lord has said, "Behold, mine arm of mercy is extended towards you." (See Jacob 6:5.) This means to all the inhabitants of the earth, not just to the few who then heard his voice, but to all the children of God, to the ends of the earth, to those of all nations, regardless of time or place of their life on the earth. Yes, his invitation reaches to those who lived before his ministry on the earth, who then or even now dwell in the world of spirits, to those who are yet to be born on the earth. Most important of all this invitation is to us, to all of this generation, to you and to me. Are you willing to accept his invitation, can you offer a broken heart and a contrite spirit, are you willing to seek him? He has said,

. . . seek, and ye shall find; knock, and it shall be opened unto you. (Luke 11:9.) . . . Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

THE IMPROVEMENT ERA

The Prophet Joseph Smith said, "Search the scriptures," as Brother Kirkham has told us this morning.

Search the revelations, which we publish, and ask your Heavenly Father in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependent on man for the knowledge of God. (*Teachings of the Prophet Joseph Smith*, p. 11.)

The Lord is constantly making it easier to find him. He has established his Church with the divine authority to teach and administer in the ordinances thereof. He has established the missionary system to teach and to seek out those who wish to accept his invitation to eternal life.

It was a glorious privilege to listen to the testimonies of the mission presidents who have gathered here at this conference. Surely they are men of God, and they, too, will testify that as they work they receive more for their labors. I testify to you that our missionaries are in good hands.

Those who accept His invitation are surely blessed. It is a real thrill to see the joy expressed by these converts; many through tears of joy tell how wonderful it is that they have been privileged to receive the gospel. Some tell of the joy they received in going into the waters of baptism, that joy is increased again to a climax when they have the privilege of coming to the temple and enjoying the blessings of the sealing ordinances.

The Lord has recently provided more temples to make it easier for men to accept his invitation, including the new Los Angeles Temple. Not only does it make it easier for us, but it also leaves

more of the people of the earth without excuse. And woe unto him who has the gospel taught to him and has all these opportunities given to him and does not avail himself of the blessings of the Lord. This may also be a fair warning to those who have the opportunity given to them to go forth to teach the gospel, and do not avail themselves of that opportunity. They too shall surely forfeit great blessings.

Foreign missionaries are not the only ones who have the privilege of teaching the gospel, for it is our privilege to teach the gospel in our own lives, as well as those who are called to local missions. I heard of a man who lived in Salt Lake City in the same house for seventeen years before joining the Church. When he was asked why he had not joined sooner, he replied, "No one asked me."

I talked with a man in Ogden who had lived in the same place for about fifty-five years and had recently accepted the Lord's invitation. He told me no one had asked him before, either.

The invitation to receive eternal life requires more than mere acceptance of baptism. When we receive the Holy Ghost which reveals unto us the truth, it is then our responsibility to extend his invitation to others. This is one case where the more you give to others, the more you receive unto yourself. Then give generously in teaching the gospel. Accept of his invitation to receive him, that you with your family and friends may return unto our Father in heaven, exalted in his kingdom.

May the blessings of the Lord be with us, for I bear unto you my testimony that this is the gospel of Jesus Christ through which we may receive eternal life and become exalted in the kingdom of our Father in heaven. May these blessings be upon us, I pray, in the name of Jesus Christ. Amen.

only the eyes of Texas but also the eyes of the Church are upon you, and the eyes of all America are upon you. When you take to the blue going back home, just know that our prayers go with you, with you and the stewardesses, too. We are judged by the young men and women of this Church, and could I have said it in the presence of that fine student body choir from BYU, I would have said the Church is measured in no small part by the lives you fine young men and women live.

I met with a group of boys like these up in faraway Alaska. As I visited with them, I asked them how they were getting on and whether they saved anything. One of those fine young men said, "I have plans ahead. I am saving an E Bond—it is true it is a small one, only \$18.75 a month, but if I stay here for three years I will have \$1,000, and then if I have the good fortune to get my GI benefits, I am on my way through college." That prompted the thought that when we talk of Bonds, we usually talk in terms of money. But there are other bonds, and I want to turn to them for just a few minutes this morning.

Following yesterday's inspiring message from our President, I turned to a book that was handed me by my good friend, Orval Adams, a collection of talks of Frank Totton, one of the outstanding businessmen of America. When he died, his good wife gathered together, as a fitting memorial to her husband, some of the things that he had said. The friendliness of Orval Adams who put the book in my hands, I shall always appreciate.

I beg you to remember that this is the speech of a man who spent his life in banking. But he said to some fine men of America, "There are finer bonds than money bonds. They are more secure, and they pay finer interest." I want to turn to just one of the bonds to which he made reference.

I. And I quote: "There are family Bonds." I wish he could have sat here yesterday morning. "Nothing can impair these ties except ourselves. The average modern home is equipped with countless inventions which have practically eliminated the drudgery of housework. The mechanics of the home are faultless, but mechanics do not make a happy home. The success or failure of human relationships determines the value of human bonds. Some of us in moments of discouragement may think that the American home is breaking down. But in spite of the widely chronicled divorce cases the fact remains that many families are happy families: the father and mother still in love with each other and the children dutiful and respectful. Business success, honors, titles, and rewards in the last analysis are all brought home to the family, and all those glittering accomplishments are empty honors indeed if one has not a proud family to share them. The family is by far the most important single institution in our commonwealth, and happy indeed is the man, who, when he closes his desk at night has before him the glad-some picture of the sparkling family

(Continued on following page)

Saturday Morning Session, April 7, 1956

"BONDS—Series F"

by Adam S. Bennion

OF THE COUNCIL OF THE TWELVE

PRESIDENT McKAY, my brethren and sisters: To look at this great audience and to follow the strength of these leaders behind us, makes a man humble. I sincerely trust that the Lord may give me his spirit through the few minutes that I shall occupy.

It is a stirring thing to listen to these mothers sing. I think when I was a baby I must have been rocked asleep by a good mother because I have loved music ever since. Sister [Florence J.] Madson continues to be a great blessing to this Church, and through her to all these wonderful women we give our appreciation.

President McKay yesterday afternoon

against the pressure of time, with his usual graciousness, gave me a promise that I might suffer through another night. And I want to pay tribute to his prophetic insight. All night long I suffered the pain of an undelivered speech. As a matter of fact, some of my good friends at the close of the meeting yesterday afternoon said I had never before been so effective.

This is my first experience with a warmed-over speech. I was so impressed with the presence of these fine young men from Oklahoma and Missouri and Texas, had I said it yesterday afternoon all I had in my heart then to say was, "The eyes of Texas are upon you." Not

group with which he shortly will have his evening meal. Family bonds are gilt-edged investments. If you wish to check me on this, 'ask the man who owns one.'

I am prompted by that little article and what we listened to yesterday morning to add these humble suggestions to the parents who would continue to hold gilt-edged family bonds:

1. Live as you would have your children live.
2. Breathe affection into the family's circle by "staying engaged" as the years come and go.
3. Anticipate situations and keep discipline in the spirit of section 121 of the Doctrine and Covenants.
4. Know your children's companions. Invite them to share your home. Establish sensible coming-in times at night and know fully where their evening entertainment takes them.
5. Cultivate a family with shared responsibility in the home. The unkindest thing that parents who have worked hard can do in their lives is to deny the children the blessed privilege of work under responsible assignments.
6. Feature regular family prayers.
7. Build a spirit in the home in keeping with Galatians 5:22.

If I had a theme this morning it would be "Bonds—Series F." You have had your experience with the E bonds; these are F bonds. The first one is that family bond to which I have made reference.

II. The second is the Bond of friendship, one of the richest bonds in all the world.

I was prompted to say as I looked out over this audience, do not come to this conference with ten thousand people without shaking hands with two or three good men and women you never have met before. There are wonderful people gathered here. If anybody is too bashful and thinks he would be snubbed, there is one handshake from one man who would love to share it with you.

I like to think of David and Jonathan—of Ruth and Naomi—and I like to think of the Prophet Joseph and Hyrum, who died together. I like to think of the three men who sit behind me. I like to think of the men that we visit week after week, you men who constitute stake presidencies and high councils and bishoprics, presidents of organizations—you will all bear me witness that along with all the gifts that come as a result of your callings, there is the blessed privilege of knowing one another well—the privilege of finding out how wonderful people can be.

I have always loved Dr. Samuel Johnson's famous admonition: "If a man does not make new acquaintances as he advances through life, he will soon find himself alone. A man should keep his friendship in constant repair." (Ital. author's.)

Then I think of that wonderful line from Shakespeare:

Those friends thou hast, and their adoption tried,

Grapple them to thy soul with hoops of steel. (Shakespeare, *Hamlet* 1, 111, 62-63.)

Philips Brooks added the thought, "There is no more beautiful sight to see in all this world—full as it is of beautiful adjustments and mutual ministrations—than the growth of two friends' natures, who as they grow old together, are always fathoming with newer needs, deeper depths of each other's life, and opening richer veins of each other's helpfulness."

III. But the third of this series F bonds I want to leave with you this morning is Bonds of faith.

I am so glad that this conference was launched upon the basis of something you can do. It is no mere academic sort of thing; it is a way of life, this religion of ours. We can say with Micah:

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8.)

Family, friends, and faith, to me are three of the supreme values of life!

Two days ago we had the privilege of listening to the witnesses of thirty-one mission presidents. Among the wonderful things they told us was the report of a conference in faraway Japan, where people sat all day long in a room unheated, so cold that every Saint gathered could see his own breath through the whole conference—but they stayed. That takes faith.

Crowded into this life, rich in experience through all the years, I bring you an experience that is a tremendous tribute to faith. It was not written in a parlor, and it does not reflect the ease and the comfort of a hammock under a tree. The little woman who penned these half-dozen lines sat guardian through days and nights over a son suffering cancer of the bone. Within the year she had lost her husband and faced the problem of trying to establish a farm with her nine children. She lives in my state. I am proud to know that women like this still live. With nine children, the eldest of whom was stricken so that only a miracle could preserve him, she wrote this:

I wrote my prayer of faith while I waited one awful night alone beside my boy in the hospital:

Let me ride brave and buoyant on the angry waves of life—
Let me see to pluck the sweetness from each moment of strife—

Let me borrow no trouble—
Feel no pangs of fear—
Let strength, calmness, peace be mine
For I know Lord, thou art near.

That is faith!
You can invest in faith, my brothers and sisters, and it pays rich dividends, rich beyond any of the bonds I know.

Will you let me close with my simple witness to you in the terms of the faith that I cherish? I was born into this Church, proud that one grandfather came into the valley in '47 and that another one used to freight between here and the Missouri River. With that kind of heritage, God forbid that I should ever falter in the faith of those progenitors.

I have studied this gospel through four universities, and I am so happy to be able to say that the more I have studied, the more wonderful this gospel becomes—so simple, so sublime, so satisfying. I give you my witness I have tried this gospel on, and it works—it works in every situation in life. And finally, I give you my testimony that the witness has come. It has come from Cumorah; it has come from Alaska; it has come from Hawaii; it has come from the hearthstone in my own home. I know as I stand here that God lives and hears and answers prayers. The recipient of answers to those prayers bids you to build richly, to invest in the bonds that never fail—bonds of family, of true, sacred friends, and faith in Almighty God.

And I leave that witness with you, humbly, in the name of Jesus Christ. Amen.

Through Diligence and Obedience

by Richard L. Evans

OF THE COUNCIL OF THE TWELVE

I SUPPOSE that the singing which most of us first remember is the singing of our mothers. I can remember, as a child, my cheeks wet with tears for the sweetness of my mother's singing. Music can be very mechanical or it can stir and feed and satisfy the soul. Of such we have heard here this day, and with you I am grateful for the sweetness of the singing of these mothers here assembled.

There is a sweet presence which I miss here this morning, and did yesterday—that of Sister McKay. I should like her to know that she is much missed at this conference. I have seen her and her beloved husband in their graciousness together in various countries, under many conditions, and when our President spoke of love at home yesterday and of what pertains to the making of a good home, I am sure he was speaking out of the experience of his life and

heart, for his courtly graciousness and gentlemanly consideration of Sister McKay on all occasions, under all conditions, and in all places, has been a source of inspiration.

At a time of conference I am always faced with a dilemma—one which stems from the necessity of selecting always two subjects: one for the Sunday morning CBS broadcast and one for the regular conference sessions. It isn't ever easy. Those who work with me at the office know that I seldom select a subject for Sunday before Friday, and my family well know that the agonizing experience between Saturday evening and Sunday morning does not see these short subjects in their final form until a very late hour. That is a dangerous way to live, a hazardous way!

People often ask why I do not work farther ahead. I cannot tell you why. I wish I could prepare in advance, and I have no criticism of those who do—I only envy them. But I have a conviction from experience that there is a kind of contagion in the air, and if one waits to catch it, he will come closer to the spirit of the occasion than if he prepares too far in advance. I have tried it both ways, and those things, even for radio, which I have prepared too far in advance seem to have a sort of pre-prepared flavor.

Fortunately for me today the theme I selected for tomorrow morning has been running concurrently in my mind with that which I should like to say in just a few words at this session of conference.

It is interesting how, in reading scripture over and over again, one often, after many readings and a long time, quite unexpectedly finds some word or phrase that comes into his consciousness with a new and particular meaning. I have had, within the last few hours, just such an experience.

This scripture, so familiar to you, and which will perhaps be the theme of the broadcast tomorrow morning, is no doubt one of the most quoted in the Church—one which I have read most often and heard most often, even unto thousands of times—that "Whatever ever principle of intelligence we attain unto in this life, it will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life" (and this is the phrase that struck me anew only yesterday) "through his diligence and obedience than another, he will have so much the advantage in the world to come," not just a miscellaneous acquisition of knowledge, but knowledge and intelligence, through diligence and obedience. (See D & C 130:18, 19.)

Those words are most meaningful—and I have no fear of learning, of the pursuit of knowledge, for any of our young people, if they will keep in mind *diligence and obedience*—obedience to the commandments of God, diligence in keeping close to the Church, in keeping active, keeping prayerful, keeping clean, keeping circumspect in their conduct. It isn't learning or the love of learning, or knowledge, or the pursuit of any subject that would take from a man his faith,

but it is failure to keep the commandments, the failure of a man to feed all sides of himself, and on this subject I should like to read just a few lines that I discarded from what might be used tomorrow morning, and make them serve now:

"Intelligence would not let a man lose his faith in finding truth. Learning does not lead to loss of faith. False learning might, but not true learning. Lack of learning may. Ignorance may. Failure to keep the commandments may lead to loss of faith. Loss of balance may lead to loss of faith. A man may pursue learning along too narrow lines and forget to feed all sides of himself; he may forget his spirit and starve it, but not learning itself leads to loss of faith, not the search for truth, for truth cannot come in conflict with truth. A man can have the pure love of learning and seek for it insatiably, and still keep a simple faith if he will keep the commandments, if he will feed his spirit, if he will be patient, and sweet in humility, and not commit himself to quick conclusions or tentative theories. If he will really seek for eternal truth, with 'diligence and obedience' he can keep and pursue an insatiable love of learning and still keep his faith, for 'the glory of God is intelligence.'"

(That isn't too bad for something having been thrown away from what might be used tomorrow morning! Maybe I have been throwing away the wrong stuff! It's a terrible thing to have to put one's own immortal word-children in the wastebasket week after week.)

We are committed to continuous revelation, to an infinite search for truth, and there are some very significant lines accredited to Thomas Edison that I should like to share with you: "We don't know the millionth part of one percent about anything. We don't know

what water is. We don't know what electricity is. We don't know what heat is. We have a lot of hypotheses about these things, but that is all; but we do not let our ignorance about these things deprive us of their use."

We don't altogether know what faith is, or prayer, and the ultimate meaning or power of them. We don't altogether understand all the commandments, but the limitations of our knowledge should not keep us from observing them and using them, as we pursue learning and the love of learning, keeping the commandments of God and keeping close to him and his truth, in a well-balanced life, in the gospel of Jesus Christ, and using it as our standard as the measure of all things.

I am not concerned about the unanswered questions. I should like to know all the answers, but those I don't know do not bother me. This I know, and leave it with you as the conviction of my soul—that God lives, that Jesus the Christ, his divine and very Son, lives and stands by his side in the Godhead; that these two did appear to a young man, more than a century ago; that we live; that God made us in his image; that he has unspeakably great eternal blessings in store for us as we will search and seek and keep faith and keep clean, and keep his commandments and live in obedience and keep our lives balanced, and keep close to him.

In the wonderful words of Emerson: "All I have seen teaches me to trust the Creator for all I have not seen."

God bless you, my brothers and sisters, in all things as you meet the daily decisions of life and move on to those great as yet unseen activities and opportunities of eternity, toward which the ways of all of us move. I pray in the name of Jesus Christ. Amen.

Spiritual Growth and Material Progress

by John Longden

ASSISTANT TO THE COUNCIL OF THE TWELVE

I HAVE NO DESIRE to stand here alone. Humbly, in every fiber of my being, I seek the blessing of my Heavenly Father that has been so richly manifested here this morning as we have listened to his true servants speak under his inspiration.

The hymn we have just sung ["Now Let Us Rejoice"] calls to mind an inspirational experience I shared just about six months ago with President and Sister Jacobsen of the Eastern States Mission. We visited Brother and Sister Moss who are assigned to take care of

the Peter Whitmer home in close proximity where the Church of Jesus Christ of Latter-day Saints was organized 126 years ago. I suggested there that we sing "Now Let Us Rejoice in the Day of Salvation." I am grateful for the inspiration of that moment. The day of salvation, yes—

... but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1:7-8.)

(Continued on following page)

These were the words of the Apostle Paul to the Galatians almost two thousand years ago. I testify to you this morning the words you hear in this conference are truly the gospel of Jesus Christ. It is his gospel—not the gospel of Peter, not the gospel of Mark, not the gospel of Paul, not the gospel of John, or any of the other of those great apostles—they are merely the servants of the Lord Jesus Christ ordained to preach the gospel of Jesus Christ.

I should like to call the attention of the young people here and in the unseen audience to one or two thoughts which I trust will be a stimulation. Following the excellent remarks that have been given already, truly the word of the Lord, I would hope to continue in the same spirit.

How does our spiritual growth compare with our material progress? I realize that there would be those who would pervert the gospel, who would endeavor to weaken faith, who would endeavor to weaken the testimony of you young people as you go to study and improve your minds and to develop the intelligence which God has given you, but I humbly plead that you will always remember and understand who you are as you seek to study and to improve your minds. See that your spiritual growth keeps up with your material and economic progress.

I testify to you that you are the light of the world. Just previous to the statement which I quoted from Paul to the Galatian saints two thousand years ago, Jesus Christ, in his Sermon on the Mount said,

Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it gives light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:14-16.)

You have the opportunity to be the light of the world, for today is a new day. The eyes of the world, I feel, are upon us. All the glorious things that have occurred within recent months—the visit of the choir to Europe, the dedication of the temple in Switzerland, and then the Los Angeles Temple a few weeks ago, have focused much attention on the Latter-day Saints. In an hour and a half in Los Angeles in a taxi and on a bus and in a store, several people who did not know who we were—neither Sister Longden nor I, asked if we had seen the Mormon temple, and all seemed most anxious to talk about it. They said, “Be sure you see the Mormon temple and see the Angel Moroni.”

I thrill as I see tourists come to these grounds and on Main Street and look heavenward to see the Angel Moroni. There is much gratitude and appreciation swelling in my heart that that light has come into our lives. We should

understand the message that he has delivered to the earth.

Yes, do not leave the Lord out of your studies. A few weeks ago I read the story of a great physician. Someone said to him, “How does it feel to have within your hands the power of life and death as you operate?” And he said, “I never feel that way. In fact, in my younger days when I was cocksure, I was glorying in my record. I was not humble. In an operation I had to reach a hairbreadth decision, and I was incorrect. So for some years I did not practise, and then as I sat one day meditating upon my failure, there was a spirit came to me. It seemed to say, ‘God has given you these hands. God has given you your brains—develop them and utilize them in worth-while effort;’ and so now, since taking up my practice again, I never take scalpel in hand unless there is a prayer in my heart, ‘O God, guide my hands, and give to me of thy knowledge, for thou art the Great Physician, and I am only thy servant.’”

I pray that we will have the desire to develop our spiritual selves, for only under and by and through that spirit can we attain the great accomplishments that are held out for us by our Heavenly Father. I ask, as you study the philosophies, that you will give the gospel of Jesus Christ an even break. Study consistently the truths embodied in this great gospel, which I testify to you has been restored to the earth in its fullness. Latter-day Saints need not wander in darkness.

In conclusion I should like to give you a spiritual thought. I visited the Juarez Stake just a little over two years ago. I went out into an apple orchard.

I saw there a glorious harvest which they were reaping, the like of which I had never seen before. Branches were literally touching the ground, they were so heavily laden with delicious fruit. I know they were delicious because I sampled several of those apples. They were delicious by name and also to taste.

I said to the stake president: “How come? Do you have a harvest like this every year?” He said, “No, this orchard is ten years old, and this is the first time I have ever had or experienced a crop.”

I said, “How do you account for it?”

“I’ll tell you. I decided deliberately to do something about it because I wasn’t happy with the results I was getting, and so last spring I placed a bouquet of flowers in every apple tree in that orchard, and then God provided the rest, for the bees came along, and they feasted upon those flowers, and they pollinated those apple trees, and here is the rich harvest.”

And I likened that to our lives. Are we pollinating our spiritual lives with the things contained in the four standard works of the Church, which have been so beautifully called to our attention in this conference? God is anxious and ready to help us if we will only learn of him. I humbly pray, young people, that you will not leave the Lord out of your lives; and as you study, regardless of what the subject may be, you will realize that there is need to develop your spiritual natures.

God bless us so to do, and ever to be humble in accepting his blessings and extending unto him our gratitude. I know that he lives. I know that he is ready to bless us if we will be obedient, diligent students, ever striving to be influenced by his spirit. This I pray, in the name of the Lord Jesus Christ, our Savior. Amen.

“Courage Cometh of the Lord”

by Thorpe B. Isaacson

OF THE PRESIDING BISHOPRIC

PRESIDENT McKay, President Richards, President Clark, my brethren of the General Authorities, and my dear brothers and sisters: I feel very humble this morning standing before this great audience, this wonderful audience. I humbly pray that the Lord will answer my prayers and sustain me and guide me in what I shall say.

If I have the strength and if I may be forgiven, I should like to thank my wife for a prayer that she offered this morning. As we had our family prayers, she asked if she could say a prayer, also, and I felt ashamed that I had not asked her without her asking me. I think,

brethren, that we ought to have our wives join often in our prayers. While they may not hold the priesthood, I am not so sure that the Holy Ghost does not function in the lives of our wives and mothers in probably a keener sense than in our own. After she had prayed for President McKay and all the General Authorities of the Church, she made a special petition to the Lord for her husband and asked that he could be blessed with courage, and then she said, “For courage cometh of the Lord.”

Yes, young people, courage cometh from the Lord. Argument, debate, criticism, and faultfinding are not of the

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Lord. Despondency and discouragement are not of the Lord. Courage cometh from the Lord.

On Thursday morning it was our privilege as General Authorities of the Church to meet the First Presidency in the temple preparatory for this great conference. I do not have the ability to express to you and share with you the spirit of that meeting, but I can testify to you that I know that the spirit of the Lord was there in rich abundance and that the prayers that were offered and instructions that we received were divine.

Someone said at the close of the meeting in the temple, "If we could only go now from this beautiful meeting in the temple to the conference, then we would not need to worry, because of the beautiful spirit present." I believe that same sweet spirit that existed in the meeting in the temple has carried over in full according to the prayers and the supplications there, pleading with the Lord to bless the conference. Yes, I think the same sweet spirit has been here as we prayed to the Lord that it would be.

Much has been said about the Aaronic Priesthood. I shall not forget the visit I recently made to the Susquehanna River and the feeling that I had as I stood somewhere near the spot where the Prophet Joseph and Oliver Cowdery went to seek the guidance of the Lord, and where John the Baptist appeared to them. I wonder if we can imagine how they must have felt when the heavenly messenger appeared to them.

You know, when the Prophet received his first vision, there were some who said he was not a learned man. Perhaps not, if you judge by the knowledge of men, but he had seen God. He knew more about God than any other man in his dispensation. He had seen the Resurrected Christ. He knew more about Jesus than any other man in this dispensation. To know God and his Son, Jesus Christ, as Joseph Smith knew them, is divine power and the fountain of all knowledge. Someone has said, "He who knows books knows much; he who knows nature knows more; but he who knows God has reached the goal of human wisdom."

Much has been said about the visitation of John the Baptist to the Prophet and to Oliver. Oh, the feeling that they must have had! Oliver Cowdery attempted to write a letter to his brother, explaining the kind of feeling he had when the Aaronic Priesthood was bestowed upon him. Their eyes of spiritual understanding were opened. May I read a copy of the letter that Oliver sent to his brother describing the visit of John the Baptist and the restoration of the Aaronic Priesthood?

On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a

general mass, our eyes beheld—our ears heard. As in the "blaze of day"; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory—'twas a message from the Most High, and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever. But, dear brother, think further, think for a moment what joy filled our hearts and with what surprise we must have bowed, (for who

would not have bowed the knee for such a blessing?) when we received under his hands the Holy Priesthood, . . . (D.H.C. 1:43.)

May I plead with the boys of the Aaronic Priesthood and the men holding the Aaronic Priesthood to value highly that great blessing of the Aaronic Priesthood. May I plead with you, my brethren, my friends, and my associates, my business acquaintances, to make such adjustments as necessary in your lives and do not put it off too long so that you can have the joy and the blessings that come from the Holy Priesthood.

God bless you, I pray, in the name of Jesus Christ. Amen.

Marriage Customs of the Quiché Maya

by Milton R. Hunter

OF THE FIRST COUNCIL OF THE SEVENTY

MY DEAR brethren and sisters: It is with deep humility that I occupy this position this morning. I sincerely ask an interest in your faith and prayers and that the spirit of God may direct the things that I may say.

During the past eleven years in which I have served as a member of the First Council of the Seventy, I have had the marvelous opportunity, privilege, and blessing of participating in missionary work both in the stakes of Zion and in the foreign missions. I am indeed grateful for the numerous blessings derived therefrom and humbly express sincere thanks to my Father in heaven. I also take this opportunity to express deep gratitude to President David O. McKay, to his Counselors, and to President Joseph Fielding Smith, and to any others who have had a part in giving me my assignments, because I love missionary work very much and have a strong testimony of the truthfulness of the gospel of Jesus Christ.

I know that the missionary program is one of the greatest assignments that God has given to the Church in this dispensation. I thoroughly appreciate the fact that the responsibility rests upon you and me to take the gospel to every nation, kindred, tongue, and people preparatory for the coming of the Son of Man. It is my firm conviction that when we have done this job sufficiently well, the Lord will accept our sacrifices, our efforts, and our accomplishments, and will usher in the millennial reign. The Savior told his apostles that

. . . this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matt. 24:14.)

As I stand here today, my thoughts revert to the numerous wonderful experiences which I have enjoyed while touring various missions. Perhaps paramount in these experiences are the missionary testimony and report meetings which I have attended. These meetings constitute some of the highlights of my life and especially of my participation in missionary work. In these meetings the elders and lady missionaries have poured out their deepest feelings unto God. On numerous occasions in those meetings missionary after missionary in deep humility bore witness that God lives, that Jesus is the Christ—the Savior of the world, that Joseph Smith was a prophet of God, and that the gospel is on earth again; and then with the deepest of gratitude each missionary in turn thanked God for the privilege of serving in the great missionary work, even expressing gratitude for the privilege of paying his own expenses or of his parents paying them. On all of these occasions the room was filled with the spirit of God, and the Holy Ghost bore witness to me that the gospel of Jesus Christ was true and that the missionary program was of supreme importance. My heart was filled to overflowing even beyond expression; and silently I thanked God for the gospel of Jesus Christ, for my membership in the Church, for my sacred testimony, and for my privilege of participating in missionary work.

On many of those occasions the thought came to my mind: "If the parents of these elders and lady missionaries could be here today and could feel, hear, and see what we are experiencing, they would be fully repaid for sending their children on missions."

(Continued on following page)

In addition to the principal purpose of missionary work, i.e., finding the honest in heart, teaching them the gospel, and thereby bringing souls unto God, I truly believe that a mission is one of the greatest schools in the world for the personal development of the missionaries. Those humble laborers who put their hearts and souls into the work and lose themselves in the service of others naturally receive an individual growth and development beyond their greatest expectations. I think there is no university that can better prepare our sons and daughters for positions of leadership and for life in general, developing their personalities more fully, than can service in the mission fields. From this viewpoint, as well as from many others, the missionary program is marvelous and a great blessing to the members of God's kingdom.

In addition to the personal development that the missionaries receive, they attain an enrichment of one of God's greatest gifts—an increased testimony of the gospel of Jesus Christ. By doing so they receive hidden treasures of knowledge—an absolute assurance that God lives, that Jesus is the Christ, the Savior of the world, and that the gospel has been restored to earth again—which knowledge surpasses anything which they could receive in a material way.

I rejoice in the numerous opportunities I have had to participate in the various phases of church work, and especially do I appreciate the privilege I have had of touring twenty-one missions which has given me the opportunity to bear witness to the truthfulness of the restored gospel and to the divinity of Jesus Christ in practically all of the major cities from Alaska in the north to the Panama Canal in the south. I sincerely thank my Eternal Father for these opportunities and once again express deep appreciation to the First Presidency and the Council of the Twelve, under whose leadership I serve.

Recently I had the privilege of touring the Central American Mission. Its headquarters are in Guatemala City. I am thoroughly convinced that there are prospects for unusual success in this mission. I am happy to report that under the able leadership of President and Sister Wagner, the proselyting work is going forward rapidly and successfully. The missionaries are laboring faithfully and enthusiastically. There was an average attendance of 229 percent throughout the entire mission tour, which fact indicates that the missionaries had done an unusually successful work in preparing the Saints and investigators for the conferences held during the mission tour. I congratulate President and Sister Wagner, as well as the missionaries of the Central American Mission, for their intelligent efforts and the high quality of work that is being done. May God's blessings continue to attend them.

I also congratulate all of the mission presidents and their wives in all the missions throughout the world for the

unusual accomplishments that they are achieving. I know that the mission presidents are outstanding men and their wives are marvelous women. Perhaps in no period in church history has the leadership been better in the mission fields than at the present time. I also congratulate all of the missionaries throughout the world for the high caliber of proselyting work that is being done. I know of no time in the history of the Church when the missionary program has been carried forward on as energetic, intelligent, and high plane in general as is occurring at the present time.

I was especially grateful for the privilege of touring the Central American Mission because of my intense interest in the Book of Mormon and in the Lamanites or Indians. Perhaps there is no part of either of the Americas that has as many full-blooded Indians residing therein as do some of the countries of Central America. This fact is especially true of Guatemala. In that country approximately sixty percent of the people are full-blooded Indians. They are primarily of the Quiché Maya race. These people have refrained from marriage with white peoples primarily because they believe that their Indian blood and their people in general are equal, if not superior, to the white races. The parents among the Quiché Maya people regulate the marriages of their sons and daughters, just as did the parents in ancient Israel. It is their purpose to see that their children marry within their own race and preserve their own religion and culture as far as possible.

The Quiché Mayan Indians have a great heritage and an unusual culture. They are a very religious people. Their religion became definitely paganzized following the Book of Mormon period; however, a study of their religious beliefs and practices readily reveals the fact that the roots of many of their religious practices extend back into Book of Mormon times when the true gospel of Jesus Christ was had by their ancestors.

Following the Spaniards conquest of the Quiché Mayas during the sixteenth century, the Catholic *padres* soon found that they could not stamp out the Indians' religion; thereupon they superimposed as many of the Catholic beliefs and practices on the Indian religion as the natives would take, making the Quiché Mayan religion of today a conglomerate.

It is my personal belief that the Quiché Mayas of Guatemala are as directly descended from Book of Mormon peoples as any of the Indians of the Western Hemisphere. Through my research and personal contact with these people, I have learned that they have many traditions that have a kinship to the Book of Mormon teachings. This fact holds true in the written works, such as the *Title of the Lords of Totonicapán*, the *Popul Vuh*, and *The Annals of the Cakchiquels*, as well as in their oral traditions, many of which have

been handed down from generation to generation to the present day. The fact that many of the Quiché Mayas do not speak Spanish but have retained their native tongue has made it possible for their traditions to be carried forward unpolluted to our day.

I had been informed that the Quiché Mayas of Guatemala still retained many of their ancient traditions, some of which evidently had their roots in Book of Mormon times, and so when I received the assignment to tour the Central American Mission, I wrote to President Wagner and requested that his missionaries arrange for me to interview some of the old Quiché Maya Indians at Totonicapán. I advised the president to have the missionaries make arrangements for me to interview someone who was well informed on the traditions of that people. In accordance with my request, when I arrived at Totonicapán I found that the missionaries had engaged the services of a man named Jesus Garanza Juarez. Mr. Juarez was a very intelligent person. He not only spoke Quiché Maya, but he also was very apt in the use of the Spanish language. He had been initiated in all the rites and rituals of the Quiché Maya religion and had a thorough understanding of the traditions of that people. For these reasons he was an ideal person to interview.

Since I do not speak Spanish, I asked one of the missionaries to act as interpreter. I said to the missionary, "Do not give Mr. Juarez any lead questions that might indicate to him the kind of answers that we desire to receive. I want to know the exact and accurate traditions of his people; and so I would suggest that you ask simple, straightforward questions; for example, the first question I suggest that you ask is: 'What are the Quiché Maya practices and teachings regarding marriage?'"

Once again I warned the missionary to make no explanation to Mr. Juarez but merely to give him the direct question as I had suggested. This procedure the missionary followed. In response to the foregoing question, Mr. Juarez immediately replied:

"Marriage is the most sacred, the most revered, the most holy, and the greatest of all the religious teachings and practices in the Quiché Maya religion. We have two kinds of marriages. In one kind the ceremony is performed by the priest. Only the good people marry in this kind of marriage. By good people I mean those who do not get drunk, those who do not steal nor lie, and those who are morally clean—in brief, the people who live in accordance with all the teachings of the Quiché Maya religion."

Then he said, "The priest performs the marriage ceremony for those good people; and when he marries them, they are married not only for this life but for the next world also. They remain husband and wife forever."

I was surprised, in fact astonished, to get such an explanation regarding the marriage custom of the Quiché Maya Indians, and so I injected a question at this point. I said to the missionary,

"Ask Mr. Juarez where the Quiché Maya people ever got such a teaching and practice in their religion. Ask him if they got it from the Catholic Church?"

The reason I asked that question is because the Catholic religion is about the only one that has made much headway in Guatemala. The Quiché Maya Indians have had some of the Catholic beliefs and practices superimposed upon their ancient paganized Indian religion.

The missionary asked Mr. Juarez the question as directed, and Mr. Juarez immediately replied:

"Oh, no! Certainly not! We did not get that teaching from the Catholics. The Catholics do not have that kind of marriage, and they never have had that kind of marriage."

Then Mr. Juarez explained: "We got that type of marriage from our ancestors. It came down from generation to generation through tradition. Our people practised that type of marriage and had a belief in marriage after death many, many years before the Spanish conquest. In fact, it dates back as far as our traditions go."

I have never read in the writings of archaeologists or other students of the Quiché Mayas that these Indians perform marriages which they believe will endure after death. Perhaps the fact that these Indians believe that their marriages continue for the next world would not be of interest to most people who contact them, and so authors would neglect to make a record of that practice even if they had been told that such existed.

Although I was greatly surprised to find that the Quiché Maya Indians practise a form of marriage which they believe will endure throughout the next world, I was pleased to learn that such was their tradition because I have understood that every time the gospel of Jesus Christ has been on the earth in its fulness that God's true law of celestial marriage constituted part of that gospel. I also know that the true gospel of Jesus Christ was had in ancient America in Book of Mormon days, and certainly the Nephites would have had the true order of celestial marriage. Thus the Quiché Maya Indians of Guatemala, being descendants of the Book of Mormon peoples, have preserved in their system of marriage certain things which hold a resemblance to the true order of marriage as given by the Lord to the Nephites.

Mr. Juarez continued his description of the Quiché Maya custom of marriage by describing the other type of marriage in a rather interesting terminology. He said:

"The other kind of marriage our people call the renegade marriage. Those who receive this kind of marriage are the people that the priests will not marry because they are not good people. They do not live in accordance with the teachings of the Quiché Maya religion."

Then he explained why they were not good people, pointing out that their lives were opposite to the lives of the people who were married by the priests

for this life and for the world to come. He said:

"These people who receive the renegade marriage get drunk. They are not honest. They are immoral, and they are not people of good integrity. Their marriages last only until death. They are not married for the world to come."

Mr. Juarez also described to us the various orders of the Quiché Maya priesthood. He stated that the priests were selected from among the spiritual-minded or psychic boys just as they merged into adolescence; and then he explained how these boys were trained for their appointments as priests. He also described to us the Quiché Mayas' system of baptism and the various other rites in their religion, as well as the tradition of their origin.

As you probably already know, the Quiché Mayas have a tradition that they are descendants of Abraham and Jacob, being of the house of Israel. Their traditions maintain that their ancestors came from over the sea and that they were brought to America by the Lord, being led by a prophet of God. They also maintain that that prophet had a peculiar instrument which guided them here which instrument operated in accordance with the faith of the people. Certainly one readily recognizes that instrument as being the Liahona, which is described in the Book of Mormon. (Alma 37:38.) All of the foregoing claims made by the Quiché Maya Indians are recorded in their early writings, and of course they correlate quite closely with the account given in the Book of Mormon.

The following day after interviewing Mr. Juarez at Totonicapán, the mission president, his wife, some missionaries, and I drove to Chichicastenango, Guatemala, for the purpose of attending a Quiché Maya religious service. At eight o'clock in the morning in the St. Tomas Cathedral, erected for the Indians by the Catholic Church, the Catholic priest conducted mass for the Indians, it being a Catholic religious service.

As soon as the Catholic mass ended, the Indians conducted their own religious services, which in general were definitely pagan but in which I could also readily recognize some factors which evidently had their origin in Book of Mormon days.

I was intensely interested to see twelve Quiché Maya men on the stand at the front of the cathedral presiding over the Indian services. I asked a young Quiché Maya man who was serving as our guide who those twelve men were. He replied:

"They are the twelve high priests who are in charge of the Quiché Maya religion."

I then asked, "Why twelve?"

The answer I received was: "Custom, tradition!" And then the guide explained that the twelve men were the best men that could be found among his people. He said that they were selected to be head over the church because of their good characters, because of their abilities of leadership, and be-

cause of various other good qualifications which he enumerated.

This young man who was serving as our interpreter could speak English fluently as well as Spanish and Quiché. He informed us that he had had very little schooling and had learned English and Spanish from the tourists. This fact indicated to me that he was very intelligent.

In a recent conversation with President Edgar Wagner of the Central American Mission, I stated that it was my opinion that if his missionaries could convert this Quiché Maya guide and several other young men of similar abilities—young men who could speak Spanish, English, and also Quiché—and then if they were called to do missionary work among the Quiché Maya people, they perhaps would make a marvelous contribution in taking the gospel to those people. Some of the elders from the United States could be assigned to serve as companions to the Quiché Maya missionaries for the principal purpose of giving them a basic understanding of the gospel. Then these Quiché missionaries, who would undoubtedly be favorably received by their own people, could easily obtain admittance into the homes of the best of the Quiché Maya families, perhaps even into the homes of the twelve high priests who preside over their church. In this way the gospel of Jesus Christ, with special emphasis on the Book of Mormon, could be taken to the Indians who speak only Quiché. I believe that these Indians would readily recognize that the Book of Mormon was their book, since the traditions which they hold so sacred fit so well with the teachings of that book.

At the present time we are not able to do missionary work with a vast majority of the Quiché Maya Indians because they do not speak Spanish or English and our missionaries do not speak Quiché. These Indians are a very religious people, practising their own religion according to their highly cherished traditions. I believe the day will come when missionary work will go forth with much power and success among this people. At that time we shall see results similar to those which we read about in the Book of Mormon when the sons of King Mosiah did such phenomenal work among the Lamanites. Eventually the day of the Lamanites will come when all of the predictions regarding them made by the holy prophets and recorded in the Book of Mormon will be fulfilled. It is my opinion that at that time thousands and thousands of the Quiché Maya Indians will join the Church of Jesus Christ of Latter-day Saints and will become valiant in the faith.

In closing I humbly ask God's choicest blessings to come upon the missionaries in the Central American Mission and also upon the missionary work throughout the entire world. May the proselyting program go forward with much force that the honest in heart may be sought out quickly. This I ask humbly, in the name of Jesus Christ. Amen.

Responsibilities to the Lamanites

by Delbert L. Stapley

OF THE COUNCIL OF THE TWELVE

FIRST I SHOULD like Elder [Adam S.] Bennion to know that it doesn't take a prophetic statement for one to suffer. I have been suffering since yesterday morning when it was anticipated that I should speak.

I desire to preface what I have to say today by recognizing and paying honor to our beloved President, David O. McKay, who has rounded out fifty years of devoted service as one of the General Authorities of the Church. I want you to know that it is a great privilege and blessing to be associated with him in the General Councils of the Church. We love him as you love him. It is our privilege to feel the strength of his spirit, the power of his personality, the strength of his character, and the inspiration of his soul as we associate daily with him in the affairs of the Church of Jesus Christ of Latter-day Saints.

President McKay is the epitome of saintliness, for he has incorporated into his life the great truths of the gospel of our Lord. We all know that the gospel has a great refining influence in the lives of those who accept it and who obey it. It is a great blessing in our Council, after a matter has been taken care of, to hear President McKay say: "The will of the Lord has been done." My brethren and sisters, President McKay has given a long, faithful, and devoted service to this Church and its people. Truly he represents everything the Church teaches, and it couldn't fall to an individual to have a greater privilege than to sit at his feet and to learn of him. There is not anything too unimportant for him to give his personal attention and consideration. The Lord loves him and is sustaining him by his holy power. He represents what we look for in a prophet of the Living God. I hope we will all pay him honor on this important day in his life.

Now, my brothers and sisters, today I should like to represent another voice speaking in behalf of the Lamanite people and the Church's responsibility to them, with the hope we shall all be encouraged more fully to support and carry the Lamanite banner until these people of chosen lineage realize every privilege and blessing promised to them by revelation and prophecy.

While there are many scriptural statements in the Book of Mormon that support with unquestioned evidence a return to them of the true gospel of our Lord and the restoration of promised blessings as members of the house of Israel, I shall refer to three only:

In 1 Nephi, 15th chapter, we are informed by Nephi that in the latter days and many generations after the Messiah shall be manifested in body unto the children of men, then shall the fullness of the gospel of the Messiah come unto the gentiles, and from the gentiles unto the remnant of father Lehi's posterity, who are the American Indian and his blood relations in the isles of the Pacific.

"And at that day shall the remnant of our seed know," continues Nephi, "that they are of the house of Israel, and that they are the covenant people of the Lord; and then shall they know and come to the knowledge of their forefathers, and also to the knowledge of the gospel of their Redeemer, which was ministered unto their fathers by him; wherefore, they shall come to the knowledge of their Redeemer and the very points of his doctrine, that they may know how to come unto him and be saved." (1 Nephi 15:14.)

Now, my brothers and sisters, as I speak of the Indians, I have in mind all elements of this branch of the house of Israel.

When the Savior visited the Nephtes on this continent following his resurrection on the Eastern Hemisphere, he informed them that the establishment of his Church among the gentiles in this land of freedom, the coming forth of the Book of Mormon and its teachings to their descendants, was the sign by which they were to recognize his work among the children of men. Then he affirms:

And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel. (3 Nephi 21:7.)

Mormon, a great prophet toward the close of the Nephtite history, speaks of the loathsome state to which the Indian should fall, beyond the description of that which ever had been among the Nephtes or the Lamanites, and then declares that after the scattering of his people by the gentiles and after they have suffered much affliction and tribulation, then the Lord will remember the covenant which he made unto Abraham and to all the house of Israel.

When the Lord brought forth the record of the Book of Mormon to Joseph Smith in this dispensation, he committed to his Church with that important record the responsibility of taking to the

Indian and Lamanite people the knowledge of their forefathers and the fullness of the gospel, which record also includes the Lord's promises to them as a branch of the house of Israel.

In the Doctrine and Covenants, section 3, the Lord, after reproving the Prophet Joseph Smith for the loss of certain manuscripts relating to the first part of the Book of Mormon, declared:

Nevertheless, my work shall go forth, for inasmuch as the knowledge of a Savior has come unto the world, through the testimony of the Jews, even so shall the knowledge of a Savior come unto my people—

... through the testimony of their fathers—

And this testimony shall come to the knowledge of the Lamanites, and the Lemuelites, and the Ishmaelites, who dwined in unbelief because of the iniquity of their fathers, whom the Lord has suffered to destroy their brethren the Nephtes, because of their iniquities and their abominations.

And for this very purpose are these plates preserved, which contain these records—that the promises of the Lord might be fulfilled, which he made to his people;

And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord, and that they may believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. (D & C 3:16-20.)

Very shortly after this revelation was given, the Lord gave another revelation that instructed the Prophet to open the work among the Lamanites, as we learn in reading section 28 of the Doctrine and Covenants, wherein Oliver Cowdery was called as the first missionary to the Indians from the newly restored Church. The assignment reads:

And now, behold, I say unto you that you shall go unto the Lamanites and preach my gospel unto them; and inasmuch as they receive thy teachings thou shalt cause my church to be established among them; . . . (*Ibid.*, 28:8.)

Three others were later appointed by revelation to accompany Oliver Cowdery on this first mission to the Indian people.

[President Brigham Young gave much prayerful thought and attention to promoting the gospel among the Indians and in establishing friendly relations between them and the Saints.]

President John Taylor was greatly concerned about an active Lamanite program, for he declared:

The work of the Lord among the Lamanites must not be postponed, if we desire to retain the approval of God. Thus far we have been content simply to baptize them and let them run wild again, but this must continue no longer; the same devoted effort, the same care in instructing, the same organization of priesthood must be introduced and maintained among the house of Lehi as amongst those of Israel gathered from gentile nations. As yet, God has been doing all, and we comparatively nothing. He has led many of them to us, and they have been baptized, and now we must instruct them further and organize them into churches with proper presidencies, attach them to our stakes, organizations, etc. In one word, treat them exactly in these respects, as we would and do treat

our white brethren. (*The Gospel Kingdom*, p. 247.)

President Wilford Woodruff stated:

I am satisfied that, although we have done a little for the Lamanites, we have got to do a great deal more. (*The Discourses of Wilford Woodruff*, p. 296.)

President George Albert Smith, in re-inaugurating work among the Indians during his administration, strongly emphasized the importance of the Church mission to the Indians in these simple yet dynamic words:

"The day is here for the gospel to go to the Lamanites, and we must never fail them again."

This was later reaffirmed by President David O. McKay when he emphatically declared: "God would hold us accountable if we failed."

These statements make unmistakably clear what our duty is to the Indian people. Now, my brothers and sisters, we should not deny to them longer their full rights and opportunities for blessings. We must always remember, we only have the authentic record which furnishes the true origin of the American Indians, their history and God's work and gospel teachings among them. Great are the promises of the Lord unto the Indians, which spiritual blessings this people alone hold the keys, rights, and powers to grant and bestow upon them.

In a sense I do not feel sorry for the Indian people because they are children of promise, belonging as they do to the house of Israel and are the posterity of Abraham, the father of the faithful, through whose lineage the Lord promised that all nations of the earth are to be blessed; therefore, they are a chosen race and people unto God, possessing a divine and royal heritage. However, I do feel sorry about the lack of privileges, denial of citizenship rights, and insufficient opportunities for schooling and culture which continue to shroud them in darkness and despair. There are too many of them in our modern day, living under most primitive conditions and circumstances which destroy faith, initiative, ambition, and confidence. That it required hundreds of years for the Indians to reach their low state of degeneracy does not allow the Church or the nation unlimited time to return them to the high civilization and spiritual activation they once enjoyed nor the opportunities and blessings of our present enlightened era of scientific knowledge, productive achievement and culture.

Our apparent insufficient interest and somewhat unsatisfactory follow-up of the Prophet Joseph Smith's taking the Book of Mormon and the gospel to the Indian as well as partial failure to heed the counsel of all presidents of the Church in relation to this program, is an indictment against us and represents a challenge and an obligation we cannot afford longer to ignore.

It is unfortunate that we have permitted others to indoctrinate them to different ways of life than that of their fathers as recorded in the Book of Mor-

mon. Our efforts over the years have not been sustained, but intermittent, and each stoppage of activity causes us to lose ground and permits others to become more firmly entrenched, creating a serious proselyting problem which could in large measure have been avoided. The Indians themselves have chided the missionaries about such conditions and occurrences.

Without question in my mind, we must fulfill completely the Church duty to the Indian and thus lay suitable plans to prevent any future departure from a chosen course of intense missionary activity among them. We truly cannot afford to neglect them again. If called to an accounting by the Lord, could we vindicate the apparent indifference towards them? The Lord has counseled that we are not to be commanded in all things and he that doeth not anything until he is commanded and receiveth a commandment with doubtful heart and keepeth it with slothfulness, the same is damned. (See D & C 58:26.) The revelations make clear the Church path of duty. What additional direction is needed to awaken us to the importance of this God-given task?

My brothers and sisters, the Indian cause and program is not a dead issue in the Church today but continues a constant challenge and duty. We must regain through devoted service to the Indian God's approval and blessing upon this most important assignment.

In my judgment, to be successful the Indian program must become a full Church effort that involves every person and organization. We should also encourage government bodies to study more thoroughly Indian problems, give them increasing local autonomy and furnish the type and quality of leadership and help to elevate the Indian to his rightful place of ultimate full citizenship with opportunity to enjoy every educational and work advantage that will make him independent and self-sustaining. Because the first inhabitants and rightful citizens of our great country are in a minority group does not justify indifference to their cause, nor should they be ignored by the strong political parties of our nation. The government, having subjugated and taken possession of their lands and made them wards of the government, places upon this nation and people a debt and obligation that should be fully and honestly met to permit them in proper time to enjoy full rights and benefits of citizenship with economic and social privileges and proper home life in the society of American peoples.

Perhaps too thoughtlessly we consider the Book of Mormon as belonging to us exclusively, overlooking the source of its divine preparation, also the descendants of the people to whom the record was originally given. We hold it in sacred trust for the American Indian as well as for our own use. The Book of Mormon record has for the American Indian a familiar voice speaking as it does from the dust, of their ancestors.

We must rely on stake and full-time

mission leadership and missionaries, priesthood quorums, also the Church auxiliaries, to carry forward this important work. I cannot promise you that it will be an easy task. It will be full of discouragements and will require years to attain reasonable progress, but when accomplished, think of the marvelous blessings and satisfactions we as a people can experience for bringing a backward branch of the house of Israel to a knowledge of truth and of their God. The problems and handicaps that now exist in working among the Indians cause an assignment to be distasteful to some, and because the results often are disappointing and quite unproductive, tend to frighten many away who are considered for missionary service among them. Perhaps they are fearful of what they might find and revolt against the idea of working and associating with these people who live under such humble circumstances and for the most part are without modern facilities that we accept as a part of our daily living. The Lord taught that to eat with unwashed hands did not defile a man, but those things which proceed out of the mouth and come forth from the heart, they defile the man. (See Matthew 15:18-20.)

We should take seriously these words of Jacob, the brother of Nephi:

Wherefore, a commandment I give unto you, which is the word of God, that ye revile no more against them because of the darkness of their skins; . . . (Jacob 3:9.)

Why do we as a people hesitate, my brothers and sisters, to pursue fully the work God has assigned us to do by revelation? How can the Indians be encouraged to a full life of opportunity, joy, and happiness without our help? As we meditate this challenge, we should remember the example of the Christ who humbly and graciously washed the feet of his disciples to teach them the lesson of humility in his service.

Calling to mind the vision and lesson given to the Apostle Peter, who at first resisted taking the gospel to the gentiles, "We cannot call that common or unclean which God has cleansed." (See Acts 10:15.) Does not that same counsel apply to us today, now that the time has arrived for the Indian to receive the fulness of the gospel of our Lord? I am firmly convinced the Lord in his own way is preparing the Indian people to receive the message of the restored gospel, but we must willingly cooperate with him in this program according to the important assignment given to the Church.

Now we should resolve, my brothers and sisters, to never give up in this program regardless of disappointments and discouragements, but fulfil in a pleasing way to the Lord our duty to the Indian people with patience, love, and kindness. Also, we must faithfully keep all promises made to them, and by real sustained interest and never failing them again build confidence through our efforts to serve and thus create a desire within them for the gospel and kingdom of our Lord.

I do not want you to get the idea from this talk that the Church does not have an Indian program and is not making some progress in this field of service, because we are, but we must step up our efforts, increase effectiveness of the work, and accomplish much more than we are now doing to fully bless these people and to please the Lord, our God.

I recognize and express appreciation to those of our brothers and sisters who

have given and are giving such faithful and devoted service to the peoples of Lamanite origin. I pray that the choice blessings of our Heavenly Father will be upon this branch of the house of Israel, that our efforts among them will never diminish but will continue to increase in order that they may enjoy the blessings that God has promised to them, which I humbly pray, in the name of Jesus Christ. Amen.

Anniversary of Church Welfare

by *Henry D. Moyle*

OF THE COUNCIL OF THE TWELVE

I, like Elder Stapley, have had in mind calling to your attention at least, a part of the great service that President David O. McKay has rendered the Church and his Maker during the last fifty years, and particularly that service which has been rendered during the last twenty years since the establishment of the great Church welfare program came about.

When the Lord speaks through his servants, as he did in 1936, there is no room left for any doubt in the minds of true Latter-day Saints. We believe in the words of Amos which have been quoted here before today, that

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. (Amos 3:7.)

In this respect we reaffirm our ninth article of faith:

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God.

There is a story that has oft been told by President McKay, particularly during the early days of the welfare program, that I should like to repeat. It is the story of an engineer who pulled his train into a station one dark and stormy night, and while the engineer was going calmly about oiling his engine, getting ready for the next run, a timid passenger from the coach came up to him and asked him if he were not afraid of going out into the dark. Without looking up the engineer said, "I'm not pulling my train out into the dark tonight." "Oh, I beg your pardon, I thought you were going to be our engineer," said the man. "I am, but I won't be in the dark tonight." He said, "Why, I should think you would be very nervous with the lives of all these men and women on this train depending upon you." For an answer the engineer pointed up to the headlight that threw an intense

white light several hundred yards ahead on the track and said, "When I pull out of this station tonight I am going to run just to the edge of that light, and when I get there, that light will be extended several hundred yards ahead, and I shall run to the end of that light and so on throughout the night. I'll be running in the light all the way." And the man replied, "Thanks for the lesson, faithful engineer."

President McKay continued: "I can say this to you: The first circle of light we have seen is October 1st, 1936, when by that date we shall see to it that we have sufficient food, fuel, clothing, etc., to see every needy family through this coming winter, and by the time we get to October 1st, the light will have extended sufficiently far to permit us to see the next move we should make. I can promise you one thing, that we'll be running in the light all the way through this dark night."

No more prophetic utterances, I am sure, could have been made at that time. And it is my privilege today to bear testimony to the fact that that prophetic statement has been fulfilled, and that ever since then we have been running in the light, and the story, of course, is not yet told but will yet reveal a great work of inspiration and of progress.

When we sing, "We Thank Thee, O God, for a Prophet" it has a meaning to Latter-day Saints; it has a meaning to welfare workers throughout the Church. Our presence here today indicates how happy and how grateful we are to live in a day and age when a prophet of God is in our midst. We know that we are not left alone to our own judgment or the devices of men.

Those who have been helped by the program during the last twenty years are naturally grateful for the program of the Church, for the generosity of the Saints, and for the inspiration of the brethren who preside over them, but the interesting fact is that those who have been called to labor and to give

and to sacrifice and to carry out this great work, are also extremely grateful. They are grateful for the opportunity that they have had to serve their fellow men. They know the truthfulness of the words that "it is more blessed to give than to receive." They have caused every day of their lives to thank the Lord for the privilege which has been theirs of carrying on this inspired work. As a matter of fact, this is the spirit of welfare work. It has insured its success from the beginning, and it will continue with us to carry on in the future.

I know of nothing more faith-promoting in the Church than to be associated with the welfare program and to participate in its activities. Back of it all has been the faithfulness and the devotion of the people of the Church. I do not want to deal in superlatives today, but I am sure that no credit would be too great for the membership of the Church who have met every emergency and have provided for every need which has made itself known since this great program was initiated. The people have not failed. They are not failing now. Their efforts are keeping pace with the needs of their brethren. Both have necessarily expanded as our problems have arisen.

Whereas twenty years ago we only had 115 stakes, we now have 227. Not alone has there been an increase in numbers, but our society has become more complex. I mean by that, of course, the society in which we live. So far as the Church is concerned, our society should be kept as simple as ever. Now in the world there are many limitations imposed upon our freedom of action, individually and collectively, many restraints upon us in government and industry, and in all our activities of life we are circumscribed, of necessity. Many of these influences are insidious in their nature, some of which we are not aware of until we are struck with the full force and effect thereof, and often then we are left helpless if we stand alone.

I have long since been satisfied in my own mind that the commencement of our intensive collective effort to meet these problems was timed of the Lord. Had it not been for the inspiration of the Almighty, President Grant and his Counselors would not have foreseen as they did the future requirements to meet the changing conditions in the world in which we live. Their prophetic foresight made it possible for the people to anticipate and prepare for the future. They also gave us the plan under which we have operated. Up to this time, April 1936, most of our welfare cases were handled by the bishop, individually. He stood, as it were, alone out in the world, with his own resources pretty much, and the result was that he was not capable, standing alone, of meeting these intricate problems as they arose in our new society. With the advent of the program designed to meet our present complex problems, all the bishops of the Church were united in a way that each might share with the other, and all profit by the experiences gained throughout the Church.

But this change in the program from the individual bishop to the welfare program did not in any wise change the principle or the practice upon which our care for the poor was based. It still remains the work of the individual bishop to take care of his own. Thus we continue to carry out in the welfare program the mandate of the Lord given to us in the establishment of his Church and kingdom here in these latter days, just as it was imposed upon the people of prior dispensations.

What happened in the primitive church? The same practice of taking care of the poor and the needy, no doubt in a greater degree of perfection than now, for we are told:

... all that believed were together, and had all things common;

And sold their possessions and goods, and parted them to all men, as every man had need. (Acts 2:44-45.)

And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. . . .

Neither was there any among them that lacked. . . . (Acts 4:32, 34.)

You know, King Benjamin, speaking of those who would not assist the poor, would not succor the needy, said,

... O man, whosoever doeth this same hath great cause to repent; and except he repenteth of that which he hath done he perisheth forever, and hath no interest in the kingdom of God. (Mosiah 4:18.)

And Amulek, speaking on the same subject, said:

"... behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith," (Alma 34:28) when we do not take care of the poor and the needy.

And in the opening of this dispensation, the Lord said unto us through his Prophet, Joseph Smith:

Behold, I say unto you, that ye must visit the poor and the needy and administer to their relief. . . . (D & C 44:6.)

And remember in all things the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple. (D & C 52:40.)

I know of no more eloquent characterization of the welfare program than that made by President McKay on October 2, 1936, after we had had six months' experience in this work:

"I do not know of any activity," the President said, "with which we have been associated which promises more fruitful results in temporal and spiritual achievement than this Church security [welfare] program. . . . It is going to stand out in Church history as significant. . . . Brethren, I congratulate you with all my heart. You are not doing it for yourselves, but for others and for the Lord, by providing, and contributing to the progress and success of the Church.

"The development of our spiritual nature should concern us most. Spirituality is the highest acquisition of the soul, the divine in man; 'the supreme,

crowning gift that makes him king of all created things.' It is the consciousness of victory over self and of communion with the infinite. It is spirituality alone which really gives one of the best in life.

"Throughout this conference frequent reference has been made, and appropriately so, to the plan inaugurated by the General Authorities of the Church for the relief of those who are unemployed. It is at present one of our greatest, and one of the most important concerns of the Church. During the few minutes allotted to me I desire to call attention to the spiritual value of this important and far-reaching undertaking.

"In the 29th Section of the Doctrine and Covenants, we are told that all things unto the Lord are spiritual, 'and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, and I gave unto him commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal or sensual.' (D & C 29:34-35.)

"It is something to supply clothing to the scantily clad, to furnish ample food to those whose table is thinly spread, to give activity to those who are fighting desperately the despair that comes from enforced idleness, but after all is said and done, the greatest blessings that will accrue from the Church security [welfare] plan are spiritual. Outwardly, every act seems to be directed toward the physical: re-making of dresses and suits of clothes, canning fruits and vegetables, storing foodstuffs, choosing of fertile fields for settlement—all seem strictly temporal, but permeating all these acts, inspiring and sanctifying them, is the element of spirituality."

That is the declaration of our beloved President to us, and it has been the inspiration not alone for the general Church welfare committee through all these years, but I am sure also the inspiration for you, my brethren and sisters, who have made this great accomplishment possible.

Historically important as is the past, our attention must now be riveted upon the present and the future while we are still taking care of our daily tasks.

It is of prime importance, of course, that we should have acquired the various projects that we have throughout the Church, but it is my humble judgment today that it would be better for us never to have acquired a welfare project than to fail to take care of it now that we have it. The Lord will not hold us blameless, those of us who lead in the wards and the stakes of the Church, if we take of the funds of the people, those sacred trust funds, and purchase projects and then do not utilize those projects as the Lord would have us. So I say today that the severest test is here confronting us now.

Now we have never judged the success of our welfare projects by their earning power, by any profit which

might accrue therefrom, nor have we judged them as they might function in time of plenty, where there is no unemployment, where we have been required to draw upon the busy people of the Church for the greatest contribution for their maintenance. We should never forget the fact that these projects reach the peak of their importance when they produce in time of need that which is necessary to meet the emergency, and which at the same time will furnish to the greatest number of men and women in periods of unemployment the employment by which they can gain that which they need for the sustenance of themselves and their families.

I say to you today, this welfare plan has become a great insurance, not only to the people of the Church but also to our neighbors and friends in the world. And you might ask me, of what benefit is this program to the world and particularly the communities in which we live. I say to you, it is a benefit to them because we are prepared and will continue to be prepared to take care of our own and thus relieve the public load and to give that which the public has to those who have not been blessed by the inspiration and direction of the prophet of God who leads the Church of Jesus Christ of Latter-day Saints in these days.

I want to say a word in conclusion about our tax situation. Some people both within and without the Church seem to worry about some welfare projects upon which no state tax has been levied. Let me say to you humbly, my brethren and sisters, and to the world, that we pay in very deed a hundred percent of the production of these farm projects of ours to the same identical cause to which much of our taxes are dedicated. The gross production of our welfare projects goes to relieve a tax burden rather than the small fraction which would be charged us were we limited alone to the tax that might be levied upon it if it were not tax-exempt by law. I am sure that the people in the Church and out of the Church should have no worry about our not meeting our civic responsibilities. I am sure that we will always be found doing more than our share in the communities in which we live throughout the world. Think of it, with the great number of welfare projects we have now, scattered as they are throughout the United States and Canada, we can be assured that no particular climatic condition or no particular disaster could affect us all, and that we are in the position where when one community is hurt we can draw from the other communities and the other projects of the Church to assist them. With every new project we have added insurance for our future welfare and protection.

I hope and pray that we may always be responsive in the future as we have been in the past to the great leadership of President McKay and to that inspiration and direction which will come to him as he continues to preside over us in the Church and kingdom of God, and this I pray humbly, in the name of Jesus Christ. Amen.

THE STRONGEST FORTIFICATION

by Alma Sonne

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS: I want to say that I endorse with all my heart the remarks which have been made this afternoon by Elder Stapley, President Smith, and Elder Moyle, and I join with them in expressing my love and admiration for President David O. McKay, who has given this Church fifty years of unselfish service. I remember him for almost that number of years. During all of that time he has traveled through the nations of the earth representing this Church, explaining the gospel principles, and bearing his testimony to the divinity of this great work.

I had a friend once who was educated along literary lines. He told me one day that the finest sentence in all literature is in the Bible. When I asked him to repeat it he said, "God said, Let there be light: and there was light." (Gen. 1:3.) I suppose from the standpoint of beauty and majesty that sentence has no parallel, and yet I thought of another sentence, a sentence of only three words, spoken by the angel on the morning of the resurrection. The angel said, "He is risen." (Mark 16:6.) I believe that was the most important announcement ever made to the world.

I rejoice in the stability of this Church, in the soundness of its doctrines, and I am very happy that all of those doctrines are in agreement with the Holy Bible.

I read a book the other night which suggested that the stories of the resurrection, and the stories of the miracles performed by Jesus originated during a period of myth making. I confess that I am somewhat annoyed when a supposed leader of a Christian church will make a statement like that. Strip the Christian religion of the doctrine of the resurrection, and you lose its motivating power, as was stated so well by President McKay the other day. There is no doctrine which received more attention of Christ's twelve apostles, whom he sent into the world, than the resurrection. To deny it is to be ruled entirely by skepticism and unbelief. Mankind needs to have a conviction concerning the resurrection of the Lord Jesus.

There are those who have relied entirely on their finite understanding and their human vision which, to say the least, is darkened "by the shadows of earth." The human soul needs an anchorage. Man cannot live by bread alone. Mankind needs a vindication against the tyranny of death and against the ravages of time and decay. Jesus Christ and the prophets have supplied that vindication. The Savior supplied it when, in the throes of agony and death, he said to the felon on the cross:

"To day shalt thou be with me in paradise"; (Luke 23:43) also, when he appeared to Mary in the garden, when someone said, "Woman, why weepest thou?" She said unto him, "Because they have taken away my Lord and I know not where they have laid him."

Jesus said unto her, "Woman, why weepest thou? whom seekest thou?" (John 20:15.) She supposed him to be the gardener, and said unto him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus said unto her, "Mary." She turned herself and said unto him, "Rabboni, which is to say, Master." (See John 20:13-16.)

In all the writings, either ancient or modern, there is nothing more beautiful, more touching, and more reassuring than these words quoted by John. Jesus again supplied that vindication when he faced the apostles in an upper room and when he talked and ate with them: "A spirit hath not flesh and bones, as ye see me have," (Luke 24:39)

said the Master. Again he supplied it when he restored the wavering faith of Thomas Didymus: "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing." (John 20:27.) That circumstance led up to the last Beatitude, probably the mightiest of them all: "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29.)

That doctrine is the very foundation of the restored gospel of Jesus Christ. Jesus again supplied it when he appeared to Saul of Tarsus on the way to Damascus when he asked the question: "Saul, Saul, why persecutest thou me?" (Acts 9:4.)

And last, but not least, he gave to the modern world a vindication and an irrefutable witness when he appeared to Joseph Smith, the Prophet, in a grove of trees in New York, where God spoke these words:

"This is My Beloved Son. Hear Him!" (P. of G. P., Joseph Smith 2:17.)

The strongest fortification you and I can have against the uncertainties of life is the testimony which we have received from our Father in heaven concerning the resurrection. May we cherish it, and may we keep it strong; and may we always be valiant for the truth, I pray in the name of Jesus Christ. Amen.

THE LAW OF JUSTIFICATION

by Bruce R. McConkie

OF THE FIRST COUNCIL OF THE SEVENTY

WE BELIEVE in the law of justification. By virtue of this law, if a man walks, acts, and lives in this life in such a manner that his conduct is justified by the Spirit, he eventually will attain an inheritance in the celestial world.

On the day the Church was organized, April 6, 1830, the Prophet, writing by way of prophecy and revelation, summarized the basic doctrines of the Church. Among other things he wrote this:

And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true. (D & C 20:30.)

In the summary of the gospel law given in the days of Father Adam, we find this sentence:

For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified. (Moses 6:60.)

In the early 1830's, when the Lord was talking to the Prophet about what is called the new and everlasting cove-

nant—that is, about the fulness of the gospel—he revealed this further truth relative to this great law of justification, and I think these following words are a perfect one sentence summary of the whole law of the whole gospel. The Lord said:

... All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as too for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power ... are of no efficacy, virtue, or force in and after the resurrection from the dead. (D & C 132:7.)

One more expression in the revelations has bearing on this. The Lord said:

... the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. (D & C 76:53.)

Now, to justify is to seal, or to ratify, or to approve; and it is very evident

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from these revelations that every act that we do, if it is to have binding and sealing virtue in eternity, must be justified by the Spirit. In other words, it must be ratified by the Holy Ghost; or in other words, it must be sealed by the Holy Spirit of Promise.

All of us know that we can deceive men. We can deceive our bishops or the other Church agents, unless at the moment their minds are lighted by the spirit of revelation; but we cannot deceive the Lord. We cannot get from him an unearned blessing. There will be an eventual day when all men will get exactly and precisely what they have merited and earned, neither adding to nor subtracting from. You cannot with success lie to the Holy Ghost.

Now let us take a simple illustration. If an individual is to gain an inheritance in the celestial world, he has to enter in at the gate of baptism, that ordinance being performed under the hands of a legal administrator. If he comes forward prepared by worthiness, that is, if he is just and true, and gains baptism under the hands of a legal administrator, he is justified by the Spirit in the act which has been performed; that is, it is ratified by the Holy Ghost, or it is sealed by the Holy Spirit of Promise. As a result it is of full force and validity in this life and in the life to come.

If an individual thereafter turns from righteousness and goes off and wallows in the mire of iniquity, then the seal is removed, and so we have this principle which keeps the unworthy from gaining unearned blessings. The Lord has placed a bar which stops the progress of the unrighteous; he has placed a requirement which we must meet. We must gain the approval and receive the sanctifying power of the Holy Ghost if eventually and in eternity we are to reap the blessings that we hope to reap.

The same thing that is true of baptism is true of marriage. If a couple comes forward worthily, a couple who is just and true, and they enter into that ordinance under the hands of a legal administrator, a seal of approval is recorded in heaven. Then assuming they do not thereafter break that seal, assuming they keep the covenant and press forward in steadfastness and in righteousness, they go on in the next world as husband and wife; and in and after the resurrection, that ordinance performed in such a binding manner here has full force, efficacy, and validity.

I think perhaps this doctrine, as almost all the other doctrines that we teach in the Church, leads us back to the same central conclusion, which is that it is obligatory upon us to keep the commandments of God if we ever expect to inherit the blessings that he has promised the Saints. We should remind ourselves again and again of these words which he has spoken:

... he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. (D & C 59:23.)

In the name of Jesus Christ. Amen.

The Example of YOUTH

by Carl W. Buehner

OF THE PRESIDING BISHOPRIC

IT IS TRULY a spiritual feast to attend one of these great conferences. There has been a theme running through these talks that has said to me that we are a great Church of action, and the more action the greater the Church. I am sure we believe in being doers of the word and not hearers only.

I constantly marvel at some of the stories I hear of the faith of the young people in the Church, and I have been inspired by them. I heard a story of a student of psychology who was given an assignment to ask a series of questions of some of our very young people as part of his assignment at the university. Among the questions that he asked was: "Who are the three greatest men in the world?"

The first youngster he asked the question of was seven years of age, and the seven-year-old boy said: "George Washington, Abraham Lincoln, and Brigham Young." And I thought that was a pretty good answer for a seven-year-old boy. The student went two houses down the street and asked the same question of a five-year-old boy: "Who are the three greatest men in the world?" And the five-year-old boy said: "Our Heavenly Father, Jesus, and President McKay." If you could add fifty years to the age of the five-year-old child, I doubt he could give a better answer fifty years later than he did when he was interviewed at five years of age. That was a remarkable answer for a five-year-old boy, and it denotes the teaching that is going on in the homes of some of our young people.

Then this same man asked another question of a lad just turning three years of age—not much more than learning to talk. He said to this boy three, "Who is God?" And the youngster, after a second, said, "Sunday School." He identified the word God with Sunday School. This man said: "I asked the same question of a girl much older one day: 'Who is God?' and she said, 'That's a naughty word.' We do not say that in our home."

These statements are full of meaning to me, and I appreciate them. Good training by the parents of their children, even though they are very young, usually stays with them all their life. Think of these same youngsters a little later when they hold the Aaronic Priesthood. I have shaken hands with hundreds of young men, and girls of corresponding ages, who are attending this great conference because of having a perfect record in attending all of their meetings during the past year.

Last evening Elder LeGrand Richards and I had the honor of being enter-

tained by a group from the West Arcadia Ward of the Pasadena Stake. Some forty-one youngsters have been brought here by their bishopric because they are one hundred percenters in the Church, and I never saw such a fine group and felt such a marvelous spirit as I did among these young people. I sat next to a girl who has been a 100 percenter, who has only been a member of the Church for three weeks, and sitting on the same row was another girl twenty years of age who had been a hundred percenter for a whole year. Her parents have been objecting to her becoming a member of the Church. She said, "I am just waiting to be twenty-one years of age so that I can be baptized a member of the Church. My parents, not understanding what this means to me, have been objecting to this." In spite of the fact that this girl is not a member, her record has still been 100 percent perfect, and she has paid to the Church one-tenth of all she has earned during the past year. I could not help remarking to her, "Because of your great faith, I would not be surprised if you bring your father and mother into the Church when you are admitted."

It is a great blessing and a wonderful privilege to be associated with these young people—to feel their marvelous spirit. Just a few days ago a bishop came into our office, and said, "I must tell you about one of my Aaronic Priesthood boys. He has had a perfect record ever since he has been in the Aaronic Priesthood. On Monday morning he was stricken with polio. He was taken to the hospital. As soon as he arrived at the hospital and his doctor came to attend him, he said to his doctor: 'Doctor, I have to be out of here next Saturday night, even if I go on crutches. I am a hundred percenter in my Church activities, and I have to be in my meetings next Sunday,' and his doctor said: 'Son, I am afraid you are going to be here for months. You will never be home next Sunday to attend your meetings.' The young man said, 'Well, I have faith that the Lord will let me get back so that I will not break my record.' He was administered to during the week. On Saturday night that boy left the hospital on crutches. On Sunday he attended his meetings, and three days later threw away his crutches."

I like the faith of these young men. I told the brethren in our temple meeting last Thursday of two others that impressed me. I was attending a conference in Idaho a year ago on a cold winter's night, with deep snow on the

(Continued on following page)

ground—it was seven or eight below zero. At the close of our priesthood leadership meeting, a man brought a deacon up to shake hands with me. He said, "This young man tonight walked five and a half miles through the deep snow, with the stinging wind blowing in his face to catch a ride to come sixty-five miles farther to be in the priesthood leadership meeting because you wanted the presidents of the Aaronic Priesthood in this meeting."

Well, I'll tell you, it is a great honor to shake hands with a boy who magnifies his priesthood as did this young man.

The following Sunday I could not attend my conference because of roads that were all but impassable. Early Sunday morning I was digging a little pathway through the deep snow that had fallen during the night, and down the street came another youngster without a hat on, whistling a little, yet very cheerful. As he came by, I said, "Son, is it time to go to Church?" and he said, "Yes, sir. It will be priesthood meeting in fifteen minutes, and you'd better be there."

Well, you know, if every man in our ward had had an invitation to come to priesthood meeting as I had that Sunday morning, we would have had one hundred percent of our men in attendance. As long as we have young men exercising such great faith and appreciative of the power of the priesthood as have these young men, we are always going to have leadership in this great Church.

Just one more—I heard this just a few days ago, and this is for you men in the service. We are proud of you. I heard of a young man who, with members of his company, attended a beer party. As the party progressed, the other members noticed that this

young man was not indulging. They used every method they could to try to get this young man to drink beer and to smoke cigarettes along with the rest of them, and the young man said, "No, I have been taught differently. I am not interested. I am just here to see what is going on, but not to take part."

Finally, they decided they were going to test him a little more, and the different men of the company began a collection until they had collected \$17.00. Then they said to this young fellow, "If you will take a drink of beer or if you will smoke a cigaret, here is \$17.00" and the young man said, "No, sir. No money can buy that which I have been taught not to do."

Standing nearby, but unobserved, was someone who heard this young man being tempted. It was the captain of his company. The following morning, the captain called this young man in for an interview, and said to the boy, "I saw and heard what you did last night when you were out with other men of your company. I admire you for your stand. Our company and this army needs men like you. You can have any job you wish in this company."

Well, young servicemen, you are a great asset to the Church when you live your lives in harmony with its teachings. Some of you have been excellent missionaries. We have heard of a number who have been converted to the Church through your devotion and faithfulness. I say, "God bless you and the young men of the Church and all of us." Let us make this a great Church of action.

I have often said, "Life in this Church means a job in this Church." May we all secure a job and be active and do all we can to help build up God's kingdom, I pray, in the name of Jesus Christ. Amen.

which reads: "We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc."

You can get the message I would like to give you in more detail than I will have time to give it here if you will read the forty-sixth section of the Doctrine and Covenants and an editorial written by the Prophet Joseph Smith in 1842, titled "Try the Spirits" which you will find in Volume IV, *History of the Church*, page 571. It is also printed in the *Teachings of the Prophet Joseph Smith*, compiled by our beloved President of the Council of the Twelve, beginning on page 202.

I. Gifts of the Spirit a Characteristic of the Church of Christ

The gifts named in the seventh Article of Faith, quoted above, are gifts of the Holy Ghost. The enjoyment of them has always been a distinctive characteristic of the Church of Jesus Christ. As a matter of fact, without the gift of revelation, which is one of the gifts of the Holy Ghost, there could be no Church of Jesus Christ. This is apparent from the obvious fact that in order for his Church to exist, there must be a society of people who individually have testimonies that Jesus is the Christ. According to Paul, such testimonies are revealed only by the Holy Ghost, for said he, "... no man can [know] say that Jesus is the Lord, but by the Holy Ghost." (See I Cor. 12:3.) In the 46th section of the Doctrine and Covenants, the Lord specifically lists such knowledge as one of the gifts of the Holy Ghost, as follows: "To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, ..." (D & C 46:13.) Everyone who has a testimony of Jesus has received it by revelation from the Holy Ghost. The Holy Ghost is a revealer, and everyone who receives him receives revelation.

Wherever and whenever revelation is operative, manifestations of other gifts of the Holy Ghost are prevalent. This has been so in all dispensations. It began with Father Adam who, having obeyed, repented and called upon God in the name of the Son, "... was caught away by the Spirit of the Lord, and was carried down into the water, and was laid under the water, and was brought forth out of the water.

"And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, ..." (Moses 6:64-65.) And in that very day "the Holy Ghost fell upon him, and he "began to prophesy." (*Ibid.*, 5:9-10.)

The prophets from Adam to Malachi all enjoyed gifts of the Spirit. To Abraham was shown in vision the spirits of men as they were in the spirit world ere this earth rolled into being or ever "the morning stars sang together or the sons of God shouted for joy." (See Job 38:7.) In the days of Moses, Aaron's rod became a serpent, the waters of Egypt were turned to blood, for the Israelites a dry passage was provided through the Red Sea, and in the desert water burst from the solid rock to quench their thirst. In the days of the

GIFTS OF THE SPIRIT

by Marion G. Romney

OF THE COUNCIL OF THE TWELVE

WITH YOU, my brethren and sisters, I have enjoyed this day very much, and in harmony with Elder Sonne there echoes in my heart feelings of approval of all that has been said and done. I join with the other brethren in congratulating the Church on having our great President, after fifty years of wonderful service, as our leader. I have loved him for a long time. I met him first in California when as a lad I was a Mormon refugee from Mexico. I saw him later in far away Australia. More recently I had the great honor to

be the first member of the Council of the Twelve selected by him. I greatly honor him.

I think I can give you my message for this conference so that you can get it fully if you will do a little reading. Because of the great interest evidenced by the public in, and some resulting confusion from, certain so-called supernatural manifestations, such as telecast healings, hypnotic performances, and the doctrine of reincarnation, I thought it might be appropriate for me to take as my text the seventh Article of Faith,

prophets, the widow's son was raised from the dead, and fire came down from heaven to consume Elijah's sacrifice in his contest with the priests of Baal. The leprous Naaman was instantly healed by following the instructions of Elisha.

Jesus exercised power over all things. He healed the sick, restored the lame, gave sight to the blind, cast out devils, and raised the dead. He turned water into wine, cursed the barren fig tree, stilled the storm, and walked upon the sea. He miraculously fed the four and the five thousand, and provided the tribute money.

Among the gifts of the spirit manifest in the Apostolic Church, Paul lists wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, diverse kinds of tongues, and the interpretation of tongues. The New Testament records numerous examples of the manifestation of these gifts.

Among the Jaredites and Nephites, the manifestations of these gifts were likewise prevalent. Mormon testified that they would not cease except for unbelief, "... so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?" (Moroni 7:36.)

Unfortunately, however, and because of unbelief, they did cease, both in the old world and in the new. For more than fifteen centuries, so far as our records reveal, no mortal man enjoyed them. Then finally came that glorious event in 1820 when, by the appearance of the Father and the Son, this awful darkness was put to flight and the return of these gifts of the Spirit heralded.

The Prophet Joseph translated the Book of Mormon by the gift of the Holy Ghost. The directions to him to organize the Church came in like manner. Within a year from the organization of the Church, the Lord set forth in a revelation the gifts which were to be enjoyed in the restored Church. He named all those listed by Paul, to which were added the following:

To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world.

To others it is given to believe on their words, that they also might have eternal life if they continue faithful.

And again, to some it is given by the Holy Ghost to know the differences of administration, . . .

And . . . to some to know the diversities of operations, whether they be of God, . . . (D & C 46:13-16.)

In 1839 the Prophet Joseph told Mr. Van Buren, then President of the United States, that possession of "the gift of the Holy Ghost" was the distinguishing difference between the restored Church and other religions of the day.

I know that the gifts of the Holy Spirit are in the Church today. Every faithful Latter-day Saint knows that they are. As Sister Romney and I left this building at the close of one of the conference meetings yesterday, a faithful sister was waiting at the door for us. She called our attention to an ad-

ministration received by her some three years ago at a stake conference in California. She, with cancer, and her family, all fasting, sought for her a blessing. She reported yesterday that she was well. No evidence of her former affliction remains. Presently she is a stake missionary.

Yes, all the gifts of the Holy Spirit are in the Church today.

II. Not All Supernatural Manifestations Are Gifts of the Spirit.

By the statement in the revelation on spiritual gifts, "... it is given by the Holy Ghost to some to know the diversities of operations, whether they be of God, . . . and to others the discerning of spirits," it appears that there are some apparently supernatural manifestations which are not worked by the power of the Holy Ghost. The truth is there are many which are not. The world today is full of counterfeits. It has always been so. Away back in the days of Moses, when Aaron's rod became a serpent, then Pharaoh's wise men, sorcerers and magicians "... cast down every man his rod, and they became serpents: . . ." (Ex. 7:11-12.) Isaiah warned against seeking "... unto them that have familiar spirits, and unto wizards that peep, and that mutter: . . ." (Isa. 8:19.)

Jesus, in his great Sermon on the Mount, plainly stated that:

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; . . .

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. (Matt. 7:21-23.)

Before the end of 1830, the very year in which the restored Church was organized, some of the leading brethren were deceived as to the source of certain spiritual manifestations. "To our great grief . . ." wrote the Prophet Joseph, "Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had in his possession a certain stone, by which he had obtained certain 'revelations' concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as in our revelations." (History of the Church, Vol. I, pp. 109-110.) In a revelation given in answer to the Prophet's prayer concerning the matter, the Lord said to Oliver Cowdery:

... thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone are not of me, and that Satan deceiveth him; (D & C 28:11.)

The Saints were cautioned by the Lord to walk uprightly before him, doing all things with prayer and thanksgiving, that they might "... not be seduced by evil spirits, or doctrines of devils,

or the commandments of men; . . ." (Ibid., 46:7.)

These citations not only sustain the proposition that there are counterfeits to the gifts of the Spirit, but they also suggest the origin of the counterfeits. However, we are not required to rely alone upon their implications, plain as they are, for the Lord states specifically that some of the counterfeits "... are of men, and others of devils." (Ibid., 46:7.)

Some of these counterfeits are crude and easily detected, but others closely simulate true manifestations of the Spirit. Consequently, people are confused and deceived by them. Without a key, one cannot distinguish between the genuine and the counterfeit. The Egyptians could not tell the difference between the power through which Moses and Aaron worked and that by which the magicians worked. On the day of Pentecost, the non-believers did not recognize that the apostles were speaking in tongues by the power of the spirit; on the contrary, they concluded that they were "drunken with new wine." The Savior himself said,

... there shall also arise false Christs, and false prophets, and shall show great signs and wonders, insonmuch, that, if possible, they shall deceive the very elect, who are the elect according to the covenant. (Joseph Smith 1:22.)

Now, those "who are the elect according to the covenant" are members of the Church, so we ourselves are on notice to beware.

III. Distinguishing Between the Manifestations of the Spirit and the Counterfeits.

This brings us to our most important consideration. Believing as we do in all the gifts named in the 46th section of the Doctrine and Covenants, and knowing that there are counterfeits to them, how are we to distinguish between the true and the false, the genuine and the counterfeit?

The Apostle John gave to the saints in his day the following test:

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God;

And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: . . . (1 John 4:1-3.)

This was a good test for them. It will not, however, do for us. The reason is given by the Prophet Joseph as follows:

Did not the Apostle speak the truth? Certainly he did, but he spoke to a people who were under the penalty of death, the moment they embraced Christianity; and no one without a knowledge of the fact would confess it, and expose themselves to death. (History of the Church, Vol. IV, p. 580.)

The Prophet Joseph having recited
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some of the workings of evil spirits in his day, said:

A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors; for nothing is a greater injury to the children of men than to be under the influence of a false spirit when they think they have the spirit of God. Thousands have felt the influence of its terrible power and baneful effects. Long pilgrimages have been undertaken, penances endured, and pain, misery and ruin have followed in their train; nations have been convulsed, kingdoms overthrown, provinces laid waste, and blood, carnage and desolation are habilitations in which it has been clothed. (*History of the Church*, Vol. IV, p. 573.)

Without attempting an exhaustive discussion of this question, I shall take the liberty to suggest three simple tests which, if applied, will prove of great value in making the distinction.

First, determine whether the alleged supernatural manifestation is edifying. If it is not, then it is not of God because spiritual gifts are given for the edification of God's people.

Paul, writing to the Corinthian saints concerning spiritual gifts, instructed them to "let all things be done unto edifying." And of those who would speak in tongues he said, "If there be no interpreter, let him keep silence in the church; . . ." And as to prophecy he added, ". . . the spirits of the prophets are subject to the prophets.

"For God is not the author of confusion, but of peace. . . ." (I Cor. 14:26-33.) He compared the speaking in tongues without a clear interpretation thereof to a trumpet giving forth an uncertain sound, at which no one would know whether to prepare for the battle. "There are," he wrote, ". . . many kinds of voices in the world, . . .

Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. (I Cor. 14:8-11.)

That the saints of the infant Church in this dispensation be not deceived, the Lord pleaded with them to keep in mind that the purpose of spiritual gifts was to benefit those who loved him and kept his commandments. They were not to be given as signs to those who would consume them upon their lusts.

Second—this pertains particularly to purported supernatural healings—find out whether the purported healer follows the divinely established procedure, that is, does he do as Jesus did when he laid his hands upon the sick and healed them (See Mark 6:5) and as his apostles did when, at his direction, they "went out, and preached that men should repent.

"And . . . cast out many devils, and anointed with oil many that were sick, and healed them." (*Ibid.*, 6:12-13.) The pattern which prevailed in the Apostolic Church, and which has been prescribed anew by revelation in this

day (D & C 42:43-44), is set out by James as follows:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. (James 5:14-15.)

Third, find out whether the worker of the purported miracle has himself received the gift of the Holy Ghost through the prescribed ordinances. If he has not, then his works, whatever they may be, are not the manifestations of the Holy Spirit. This is a key test because, as we have already pointed out, the gifts of the Spirit are given by the power of the Holy Ghost. Without the gift of the Holy Ghost, the manifestations of his gifts may not be enjoyed. The Prophet Joseph Smith states this foundation doctrine as follows:

We believe in the gift of the Holy Ghost being enjoyed now, as much as it was in the Apostles' day; we believe that it [the gift of the Holy Ghost] is necessary to make and to organize the priesthood, that no man can be called to fill any office in the ministry without it; we also believe in prophecy, in tongues, in visions, and in revelations, in gifts, and in healings; and that these things cannot be enjoyed without the gift of the Holy Ghost. (*History of the Church*, Vol. V, p. 27.)

Thus one who has never received the gift of the Holy Ghost cannot possibly work miracles by his power.

Now, we know that there is but one way to obtain the gift of the Holy Ghost. That way is through the prescribed ordinances of baptism by immersion for the remission of sins and the laying on of hands for the gift of the Holy Ghost. The Apostle Paul's procedure emphasizes the indispensability of these ordinances. Coming to

. . . Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

When they heard this, they were baptized in the name of the Lord Jesus.

And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. (Acts 19:2-6.)

These gifts of the spirit they could not possibly have exercised until after they had received the gift of the Holy Ghost through compliance with the proper ordinances. Such has been the procedure for receiving the gift of the Holy Ghost from the days of Father Adam. We quoted at the beginning of these remarks the procedure by which he received it. That procedure was pre-

cisely the same as that followed by Paul in bestowing it. Such will always be the procedure, for God established it. Said the Prophet Joseph,

Baptism is a holy ordinance preparatory to the reception of the Holy Ghost; it is the channel and key by which the Holy Ghost will be administered.

The gift of the Holy Ghost by the laying on of hands, cannot be received through the medium of any other principle than the principle of righteousness, for if the proposals are not complied with it is of no use, but withdrawals. (*History of the Church*, Vol. III, p. 379.)

Now, righteous men, bearing the holy priesthood of the living God and endowed with the gift of the Holy Ghost, who are magnifying their callings—and such are the only men upon the earth with the right to receive and exercise the gifts of the spirit—will do so circumpectly and in all humility. They will not spectacularly advertise their divine power nor boast about it. Neither will they display it for money. Of this you may be sure.

IV. Tests for Special Claims and Doctrines

Now, the Prophet gave other tests applicable to special claims and doctrines, of which the following two are typical.

(1) He made it clear that there is never more than one man on the earth at a time authorized to receive revelations for the Church. This principle answered the claims of the purported peepstone revelations.

(2) Of an interview with a Mr. Matthias, the Prophet wrote:

He said that he possessed the spirit of his fathers, that he was a literal descendant of Matthias, the Apostle, who was chosen in the place of Judas that fell; that his spirit was resurrected in him; and that this was the way or scheme of eternal life—this transmigration of soul or spirit from father to son.

I told him that his doctrine was of the devil. (*History of the Church*, Vol. II, p. 307.)

Thus removing all doubt with respect to the purported doctrine of "transmigration of souls or spirits," currently referred to as reincarnation.

In conclusion, I again call attention to the statement of the Prophet Joseph Smith already quoted, that "A man must have the discerning of spirits before he can drag into daylight this hellish influence and unfold it unto the world in all its soul-destroying, diabolical, and horrid colors;" for after all, the things of God can be understood only by the spirit of God. (See I Cor. 2:11.) The gift of "discernment of spirits" is the sure solution to this knotty problem. Seek after this gift, brethren and sisters, and after its kindred gifts—knowledge, wisdom, and "to know the diversities of operations whether they be of God," and not after sensational and miraculous signs and wonders. Remember that

. . . unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those gifts lest there

shall be any among you professing and yet be not of God.

And it shall come to pass that he that asketh in Spirit shall receive in Spirit;

That unto some it may be given to have all those gifts, that there may be a head, in order that every member may be profited thereby. (D & C 46:27-29.)

Finally:

Be virtuous and pure; be men of integrity and truth; keep the commandments

of God; and then you will be able more perfectly to understand the difference between right and wrong—between the things [gifts] of God and the things of men; and your path will be like that of the just, which shineth brighter and brighter unto the perfect day. (*History of the Church*, Vol. V, p. 31.)

God grant that it may be so, I humbly pray in the name of Jesus Christ. Amen.

Sunday Morning Session, April 8, 1956

Why Should It Be Incredible?

by LeGrand Richards

OF THE COUNCIL OF THE TWELVE

AS I OCCUPY this position of responsibility this morning, I first express the feelings of my heart of gratitude to the Lord for my membership in this Church and all that it means to me and for my fellowship with the members of the Church. They are wonderful people. If we have listened to the prayers of these stake presidents who have prayed in the conference, we know something of the faith and the leadership ability of the men who preside throughout the stakes of Zion. I feel to say God bless them all, and all you fine people and those who are listening in, who are giving of their time and their talents and their means to help build the kingdom of God in the earth.

One of the great events of the last year as far as the Church is concerned was the choir trip to Europe. I thought I would like to pass on to its members this morning, since they are here, comments that came in a missionary's letter from Berlin a few days ago.

He said, "When we go out tracting now and we announce ourselves as representatives of the Church of Jesus Christ of Latter-day Saints, and the people do not quite understand, we say, 'The Mormon Choir that was just here,' and they say, 'Oh, come in.'" The missionaries say the choir has done so much good in opening the doors of the people for them to carry on their missionary work.

I thought since the announcement has been made that these services are being broadcast all over this western part of the United States by television and radio, that for the few moments assigned to me I would like to speak primarily to those who are not members of our Church who might be listening in, and I imagine that notwithstanding the thousands here in this building, and on this temple block that there are even greater audiences listening in over the radio and the television.

I am sure that the building of the temple in Los Angeles has impressed the people who have seen it and the 662,000 who went through during the period that it was open for inspection, and I imagine that there were many of those people who would like to have

heard more about this Church and its teachings because of that beautiful edifice.

Two weeks ago last night I was in a group in Los Angeles, and a man who had traveled all around the world indicated that he thought the temple there was the eighth wonder of the world.

When President Clark talked to the Primary officers and teachers who were assembled here last week, he exhorted them to teach the simple truths of the gospel, and I love the simple truths of the gospel. So I would like to preface what I say here today to those who might be listening in with this thought, that I believe that there is not an honest man nor an honest woman in this world who really loves the Lord who would not join this Church if he knew what it was.

When I say really love the Lord I have in mind such as of whom the Master spoke when he said that except a man be willing to forsake father and mother and wife and children and lands and herds and all that he hath, and take his name upon him, "he cannot be my disciple." (See Luke 14:26.)

And that is what he meant when he said that we should seek first the kingdom of God, and his righteousness, and all other things would be added unto us. (See Matt. 6:33.)

There is not a person who has that kind of love of God who would not accept this Church and join it if he really knew what it was, and our mission is to make that known to the world, and hence I appreciate the great missionary cause of this Church.

We are told now that we have over 12,000 missionaries, and nearly half of them are full-time missionaries giving their entire time to tell the world and our brothers and sisters who are not of us, of the marvelous thing the Lord has accomplished in this dispensation. If these people only knew how we love them, how we pray for them, how we pray for the Lord to lead the missionaries to their doors and to give them the ability to explain the truth to them in a convincing manner so that they will really know, I am sure they would realize that there is a sincerity in this

Church that might not be found anywhere else in all the world.

I am wondering now if you had lived in the days of the Savior or the Apostle Paul, and you had heard their testimonies, knowing that they were evil-spoken of by all people, would you have believed them? You remember when Paul was brought in chains to Rome, the high priests said, "... we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against." (Acts 28:22.) Those who join this Church have to pass through and penetrate the opposition and evil things that have been said against us because the war that was started in heaven between Satan and the followers of the Lord is still being fought, and one of his greatest instruments is to try and prejudice the minds of men and women—and therefore the prophets have been put to death through all dispensations.

When Paul stood before Festus and King Agrippa and bore that marvelous testimony, how he had seen a light and heard a voice and how the Son of God said to him, "... Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks," (Acts 26:14) and then as Paul reasoned before these two great Romans he said, "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26:8.) To be able to accept the message of Paul in those days that God really had raised the dead, for Christ had been raised from the dead and had appeared to him, was harder, possibly, to believe than the message of the prophet of this dispensation.

You will recall that when that testimony was borne, Festus said, "Paul, thou art beside thyself; much learning doth make thee mad," to which Paul replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness," to which King Agrippa replied, "Almost thou persuadest me to be a Christian." (Acts 26:24-25, 28.)

Now the Prophet Joseph Smith declared that the Father and the Son appeared to him when he was a mere lad, not quite fifteen, and the thing that he could not understand was the prejudice that that statement aroused in the minds of leaders of men and leaders of religion, for he was a boy of no great pretense, just a farmer's boy without education, and he said he could understand, but he said he felt as he imagined Paul felt. He knew that he had seen a light. He knew that he had heard the voices of these two Personages, God the Father and his Son, Jesus Christ. And he said he knew that God knew it, and he dared not deny it because he knew that by so doing he would come under condemnation before God.

Does it seem any more incredible today to believe that the God of heaven and his Son Jesus Christ who was resurrected from the grave should appear to man here upon this earth than to believe that Christ was resurrected, a thing that had never been seen or heard of before at the time of his resurrection?

(Continued on following page)

We read in the scriptures how the Father announced his approval of the Son at his baptism and on the mount of the transfiguration. We read that Stephen gazed into heaven and saw Christ sitting on the right hand of his Father, so we know they do exist, and then think of all that the prophets have foretold for the latter days, and it does not seem incredible that they should usher in this the greatest gospel dispensation of all time by a personal visitation to this earth.

And if they were to come, to whom would they come? The prophet Amos tells us, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) And when there are no prophets, there is no leadership of God in the world, for his way of leading his people is through his servants the prophets.

We read of when Jeremiah was called to be a prophet. As you will remember, he was young; he could not understand it, so the Lord had to comfort him by saying, "Before I formed thee in the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Jer. 1:5.)

We know through the declaration of one of the American prophets, as recorded in the Book of Mormon, that Joseph Smith was called before he was born and was in waiting three thousand years before his birth to come forth to usher in this great latter-day gospel dispensation, so that it is no miracle and not a thing incredible to believe that God would raise up a man to do the work that needed to be done in restoring his work to the earth in this dispensation.

Peter saw the latter days. The Christ looked forward to his coming in the latter days. He taught his apostles to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matt. 6:10.) And men and women have prayed that from those days until the present, without ever realizing that those words would literally be fulfilled, that the kingdom of God would be established in earth as it is in heaven. And Peter, speaking to those who put to death the Christ, said that they should repent that their sins might be "... blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you;

"Whom the heaven must receive," Peter says, "until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

There is not a man or woman in this world who really loves the Lord who would not accept the truth if he knew what God really had restored in this "restitution of all things spoken by the mouths of all the holy prophets since the world began." That is one of the simple truths declared by the restoration of

the gospel through the Prophet Joseph Smith.

Then we have the statement when John was banished upon the Isle of Patmos, and the angel called him and said, "... Come up hither, and I will shew thee things which must be hereafter." (Rev. 4:1.) Now remember, Christ had already been crucified, and then John was shown that in the latter days, "another angel [would] fly in the midst of heaven, having the everlasting gospel..." (Rev. 14:6) and that is the only gospel that can save men. Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9.) And John saw that this angel would have "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and [every] kindred, and [every] tongue, and [every] people." (See Rev. 14:6.) This truly is a declaration that no one would be in possession of the "everlasting gospel" when that angel would come.

We see the Angel Moroni on the temple here and on the Los Angeles Temple with his trumpet as if he were declaring to the world that:

An angel from on high
The long, long silence broke,
Descending from the sky
These gracious words he spoke.

—Parley P. Pratt

And we have his message of the restoration of the gospel.

When Daniel interpreted King Nebuchadnezzar's dream, and you will remember the king had already forgotten the dream, he said to him, "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days..." (Dan. 2:28.) And then he declared the rise and fall of the kingdoms of this world until in the latter days, and he mentions that specifically, "... the God of heaven [shall] set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to another people, and it shall ... stand for ever," (Dan. 2:44) and as a little stone it should roll forth until it should become as a great mountain and fill the whole earth. (See Dan. 2:45.)

There are many other prophecies concerning the marvelous work and a wonder the Lord promised to do in the latter days. How could that kingdom be set up in the world just by men studying the scriptures, differing in their interpretation of the words of the prophets? We have to have a prophet of God, for "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," and it is our testimony to the world that that kingdom has been established in the earth through the instrumentality of the Prophet Joseph Smith.

Through the work of the missionaries, nearly 22,000 people have left the faith of their fathers during the last year and joined this Church because

they have believed these marvelous things, and we bear witness to the world that they are true. Of course, in fifteen minutes I can not tell you much about what has gone on in this world in the restoration of the gospel, but what I have said ought to be sufficient to make you want to know more about it, and our missionaries are available. Among that 22,000 converts are ministers of the gospel, for there are many honest men among them, and this work is going forth under the inspiration of the Almighty, and our missionaries are being led to the honest in heart.

We had a man down in South Carolina, when I was there, who told us that he saw two missionaries in a dream come to his home a year before they actually knocked at his door, and when they knocked at his door, he said, "Come in, you have the gospel of the Lord Jesus Christ for me."

Brother and Sister Romney are sitting down here on the front row. He just presided in the Central American Mission. I toured that mission with him a year ago last January, and two of the lady missionaries said they were walking along the street one day, and a man came up to them and said, "I know who you are. I have seen you in a dream. You have the truth. Will you come to our home and teach it to us?"

So I bear you my solemn witness today that there is evidence sufficient to any honest man or any honest woman who really loves the Lord that we do in very deed have the kingdom of God to offer unto them, and I bear you that witness in the name of the Lord Jesus Christ. Amen.

A Faith Based on Truth

by Marion D. Hanks

OF THE FIRST COUNCIL
OF THE SEVENTY

I NEED THE inspiration and guidance of the Holy Spirit and earnestly pray for them this morning.

In our files on Temple Square we have a great many letters from people who have come to us seeking to learn something of the truths which have been testified of here this morning. We have letters from many who have not been here but who have come in contact in some way with the Church or its principles or its people, and who have written to express (so often in almost the

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same words) what so many here have expressed, that they feel, they sense, they experience among the Latter-day Saints something different from anything they have ever known before.

Friday morning, at the opening session of this conference, we had the pleasure of the presence here of a fine gentleman who had been introduced to us by letter from President George Romney of the Detroit Stake. Prior to that session and following it, we talked for some hours with this wonderful, dedicated man. He had come here to learn a little about this feeling, this sense of dedication, this peace which he said he had experienced among the Mormons. He is a man of real loyalty to principle, whose mind and mouth and life are clean and decent, and who is seeking earnestly to do that which God would have him do.

He wanted to know many things about us. He knew much already. One statement he made, like those which I have quoted, almost to the word, was, "I have been an active, loyal, participating member of a certain church, but I think something is missing." He had come here to try to find out what.

May I bear witness that this experience has happened many times, and that out of it we have extracted the simple lesson that the truths of the gospel of the Lord Jesus Christ are available here to men, in reality, and that as they seek them and find them and honor them, their lives enjoy a kind of peace and fulfillment they did not know before.

I suppose it is the most fundamental and axiomatic thing we might say of religious faith that to be fruitful and productive of good it has to be based in truth. The fact that there is widespread interest in religion in this nation and the world does not warrant the supposition that all those who have religious interest and religious faith will enjoy the peace and the sense of purpose and the abundant life promised by the Lord to those who would find and follow his way, for it is not enough simply to be "religious" or to be "sincere" in one's convictions. It is not enough to be sincerely convinced of something that is false. We must have faith in true principles and live them courageously if our religion is to help us accomplish God's purposes for us.

The call for faith comes from many quarters. Carl Jung, considered by many to be one of the most important living psychiatrists, is reported recently to have said that among all his patients over thirty-five there was not one whose basic problem was not lack of religious faith. Recently in the Christmas issue of a great magazine there was printed a statement that has much meaning to the Latter-day Saints who know the statement of the prophet Amulek, quoted in Alma, chapter 10, that the prayers and lives of a righteous remnant preserved the land, and who know also that there are other accounts of this same circumstance recorded in the Book of Mormon. Concluding an editorial, the writer said: "No doubt most Americans are less religious than they should

be. They then owe a vast and continuing debt to the saving remnant in their midst who do hunger and thirst after righteousness and walk humbly before their God. They do not do this for America's sake, but without them America would be little more than a geographical expression."

A widely known statement made in recent years by a great military leader calls our generation "ethical infants," "moral adolescents."

We join with all those who recognize, as those quoted have been shown to recognize, the great need for honor, integrity, humility, prayerfulness, righteousness, the whole truth—all attributes and characteristics flowing from and concomitant to deep religious faith which is founded on truth.

The witness you have heard expressed here today is that God has in our day restored through living prophets, by revelation, the simple, basic, beautiful, life-giving, peace-bringing truths which men of old knew and which Christ himself came to teach in the Meridian of Time.

May we take time to mention three contributions that the restoration has made in supplying the deep needs of man for religious truth founded in faith? First, I note the answers supplied for the universal problems men have concerning God, themselves, and their relationship with their Creator. Second, the restored Church has had revealed a program for living, a guide to conduct, which can lead one to fruitful, satisfying, purposeful living here in mortality. Third, I speak of the spiritual conviction, confidence, assurance—testimony, we sometimes call it—which will motivate one to think differently, live differently, to be different than he otherwise would be.

The President of the United States is quoted as having said something last year which has special meaning to Latter-day Saints, in connection with the first contribution of the restoration we have mentioned. These are his words: "Whence did we come? Why are we here? What is the true reason for our existence? And where are we going? For the answers we have . . . the faith . . . of our religious convictions."

One of the most important aspects of the restoration is that it supplies answers to these most fundamental spiritual questions. We may learn who we really are, and what our relationship is with Him from whom we came. We are taught that the Bible may be believed when it teaches that we are the children, the literal spirit children, of our Father in heaven. We have assurance that Christ was indeed the Living Son of God, that he came to teach men how to live and died that we might live eternally. We know that men are free and responsible agents in a world where there are alternative forces and courses to choose among, and that we are not only free to choose but also under the necessity of choosing the path and course we shall pursue. Man has within him, in an embryonic sense, those basic attributes which are characteristic of our Father in heaven and which are

in him in their fullness. Man is capable of love, mercy, and justice, attributes which have their fullest development in him. We have assurance through the restored gospel of the Lord Jesus Christ that we are literal children of God, that we can become like him, that the ultimate of our possibility is that someday under his guidance we may even participate with him in his great creative work.

The truths of the restoration testify that there was a plan before this world was, and that that plan contemplated our earthly existence, our freedom, and our responsibility, and that when we had left this mortal life, we should continue to live as really and as certainly as we here exist. Moreover, they testify (and this is what first brought the Church to the attention of our friend from the east) that there is a divinely-inspired program for living among us which is designed to lead men to happiness here on this earth. What is that program? You know it well. It is a program of faith, repentance, baptism, and reception of the gift of the Holy Ghost; it is a program requiring an enduring and dedicated hunger and thirst for righteousness, a life of honor and honesty, and a "love of God and of all men."

There are able and sincere men crying out all over the world today for men to "believe," to "believe." But as our friend said Friday, "They do not tell us *what* to believe or *what* to do to find happiness."

The Church of Jesus Christ of Latter-day Saints testifies to the world that the program restored by the Master of men in our day is the same program he taught men when he was among them. And as Christ taught men to have faith, to repent of their sins, to be baptized for the remission of those sins, in order that they might receive the gift of the Holy Ghost, so taught Paul and the others. Do you remember the occasion described in the second chapter of Acts, an occasion almost analogous to scenes we hear about in various parts of the world today, when the multitude, having been taught the mission and message of Jesus (but by the apostles who had been "chosen" and "ordained" by Christ so do) found faith in the Messiah, and came to Peter and the others and said: "Men and brethren, what shall we do?" What did Peter answer? Did he tell them to go to some Church, any church, and pursue any program or course they chose, whatever it might be, so long as they were sincere? His answer is recorded in the Holy Bible that all may read:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38-39.)

It is revealed anew in our day that not only must a man believe, but also that he must believe that which is true,

(Continued on following page)

and he must do that which God has commanded.

There is one final thing we spoke of: if one is to learn the answers to the basic spiritual problems of his life and is to pursue a purposeful program fruitfully and happily, he must have a motivation, an "inner aim" our friends sometimes call it, a spiritual assurance, a testimony which will inspire and impel him to learn and to live. The enjoyment of that testimony is one of the great possibilities that has come to us

through the restoration of the gospel of the Lord Jesus Christ.

We testify to you that religious faith is important and urgently necessary, but it must be based in truth. The truth available to all men is that God in our very dispensation has spoken, restoring anew the ancient truths, restoring anew the only gospel, the good word of God for his children.

That testimony is among us; many of us enjoy it. I testify of it humbly, in the name of Jesus Christ. Amen.

The Power of the Priesthood

by Antoine R. Ivins

OF THE FIRST COUNCIL OF THE SEVENTY

MY BELOVED brethren and sisters: It is a sobering thought to face you wonderful people and hope to say some encouraging word. My own ministry has been one of an effort to encourage myself and others to do better the things we have to do as members of the Church.

It is almost twenty-five years since I first faced a congregation in this capacity. I have enjoyed those twenty-five years very much. There have been a few echoes come back that help has been rendered to people. When it comes, it is always satisfying.

I believe that without reserve I can bear testimony to every thought which has been delivered in this conference. My hope is that the testimony I undertake to bear to you today may be consonant with the spirit of those to which we have listened and that perchance some help may come from it.

We have heard several times the testimony that Jesus Christ actually is the Son of God, that he was tabernacled in the flesh, that he was resurrected from the dead to open up the privilege for all of us to return to the presence of God and stand judgment for our deeds. We have heard also that in humble prayer the Prophet Joseph Smith succeeded in opening the gates of heaven and having appear to him God the Father and Jesus Christ, through which a renewed testimony as to the individuality of the Father and the Son has come back to the earth.

We have heard also that the heavens were reopened; the Angel Moroni appeared to the Prophet Joseph Smith and instructed him over many occasions in his duties and responsibilities, and further than that that the priesthood was restored through the instrumentality of heavenly beings.

Every one of those questions is a vital question to every member of the Church of Jesus Christ of Latter-day Saints.

I think that all of us here without doubt would testify as to the truth of all

of these things. It is that testimony on which the vitality of the Church rests.

Not the least important of all of these events was the restoration of the priesthood, because the priesthood is the order in which the ordinances essential to exaltation in the kingdom of God, when properly observed and when our action justifies it, are performed. Without that priesthood the Church could not function. There is a difference between the gospel and the Church and the priesthood. Each has its function in our lives. The priesthood then becomes as important to us perhaps as any other phase of our existence.

We were told last night of the tremendous priesthood there is in the Church as compared with that of other religious groups. My experience and the checking that I have made over the last two or three years indicates to me that there would be on an average in the stakes of Zion about ten percent of the members of the stakes who bear the Melchizedek Priesthood. That is, when united with simple, pure faith, the greatest power that there is among men.

I represent one group of that priesthood, twenty odd thousand of them. It has been my effort, along with my colleagues over these twenty-five years, to stimulate that group to greater service and greater activity. Now, if it is real, and we testify that it is, that that priesthood has come back and that priesthood is a right to function on behalf of God, our Heavenly Father, in the ordinances essential to man's blessing and happiness, then we who accept it have a tremendous responsibility, and our problem is to magnify that calling.

I take it that every man who allows me to place my hands upon his head and ordain him to an office in that priesthood, promises actually or impliedly that he will do what may be within his power to magnify that calling. It is interesting indeed when we contemplate the possibilities of it.

To show you how near some of us

are to the actual restoration of that priesthood, let me tell you this: Joseph Smith received the Melchizedek Priesthood from Peter, James, and John. Joseph Smith ordained Joseph Young a seventy in the Melchizedek Priesthood. Joseph Young ordained my father at the age of seventeen as a seventy in the Melchizedek Priesthood. And my father ordained me an elder. There are others who are closer to it than that. But when we think that we are actually only a step or two away from an ordination by Peter, James, and John to the Prophet Joseph Smith, and when we think that that ordination makes us emissaries and representatives of God our Heavenly Father; when we further think that without the functioning of that priesthood we would never gain an exaltation in the kingdom of God, it is almost overwhelming, is it not?

Now, what do we do about it? I am as much interested in what we are going to do with it as the fact that we have it, and it means that we must work with ourselves and work with those people over whom we can have an influence. We cannot dream ourselves into exaltation. Dreams have no value unless they prove to be incentives for greater activity. It is fine to dream about the possibilities of life, but until we do something about it, those dreams are useless.

When we scan the statistics of the Church, we discover that there are too many, far too many of the people who have accepted this responsibility who do little or nothing about it. There is the group which should have our especial attention. The seventies of the Church are missionaries. Their field of labor is world-wide. Being world-wide, it includes their own households. It is the responsibility of every seventy, of every elder, and every high priest in the Church, first, to purify his own life, bringing it into harmony with the teachings of the gospel, that thereby he may gain the peace of mind and the happiness of which you have just heard, and then after doing that, he has the responsibility of extending his influence and his efforts beyond his own.

I feel that the primary responsibility of us individually is to bring into harmony himself and his household to the teachings of the principles of the gospel. Could we do that, what a wonderful power there would be in the priesthood which we bear.

If we understand our responsibilities, this priesthood is a thing of great power. We have been told today that Satan and his emissaries are rampant in the earth, walking up and down trying to deceive people. God knew that would happen when he placed man on the earth and when he expelled Satan from the heavens, but he, it seems to me, prepared a way to meet it, and that preparation is the life that justifies the receipt of the priesthood and the actual receipt of that priesthood through proper channels.

I believe that it is within the power of every man who holds the Melchizedek Priesthood to say, "Get thee behind me, Satan." Whenever a man holding that priesthood yields to the temptations of the flesh and does the evil that is ram-

pant in the earth, it is an admission on his part that he does not appreciate his priesthood, that he does not accompany the gift of that priesthood with a faith that makes it powerful.

You know and I know, you have had many illustrations of the effective use of the priesthood when it is combined with faith. Besides the healing of the sick, the gift which is not given to all people I admit but which comes only through the union of faith and priesthood, there are many other gracious and wonderful gifts that come to us through the exercise of this priesthood. It is such a tremendous power that if every one of the men who hold the Melchizedek Priesthood would fully magnify his calling, united with a perfect faith, we could almost control the activities of the society in which we live, nation-wide and international. The trouble is that we just do not do it. We do not do what we know we ought to do, and it is saddening to study our statistics and find how many people fail to appreciate this wonderful thing which came back to us in the most miraculous way.

Now, brethren, what are we going to

do about it? We have it. It is our privilege to use it. Will we use it wisely or will we let it lie idle and rust out? I hope that we will be conscious of this tremendous responsibility because it is just that, that we will go away from this conference with a conscious responsibility of the priesthood, that when we go back we will bear testimony to our own and to others of the wonderful things that we have heard today, that we will bring our own lives as nearly as possible into complete harmony with the gospel of Jesus Christ, for we have been told today that to attain to the highest exaltation in the kingdom of God, to sit with God in the councils of heaven, enjoying the privileges of eternal progress and eternal increase, that eventually at least we will have to learn to obey all of the commandments of God.

Let us start about it now, brethren and sisters; let us do better tomorrow than we did yesterday or than we have done today, with all of our wonderful resolutions. Let us make tomorrow a better day.

God bless us in the effort, I pray, in the name of Jesus. Amen.

A WAY OF LIFE

by Hugh B. Brown

ASSISTANT TO THE COUNCIL OF THE TWELVE

I WONDER IF sometimes our people think when they hear each speaker ask for divine guidance that it has come to be just a habit. If you were asked to occupy this position, you would know that that is not the case. For that guidance I humbly pray.

I should like to follow the example of being brief which was set yesterday by President Joseph Fielding Smith. I think he demonstrated the truth of the statement that for a speech to be immortal it does not need to be everlasting.

It is not surprising that Elder LeGrand Richards and I should be thinking along similar lines, because both of us have had missionary experience, and whenever a missionary stands before a congregation of Saints, if there is one single individual present who is not a member of the Church, the missionary will talk to him and ignore all the rest. I should like to follow his lead, if I may, and address what I have to say to you out there, our other brothers and sisters who are not members of the Church, and I think it is not presumptuous to think there are thousands of you listening in.

Since our last April conference, reporters, editors, commentators, and others at home and abroad have given considerable time and space to the Church and its activities. As has been intimated, this results partly at least

from the tour of the choir, the dedication of the Swiss and Los Angeles temples, and the announcement of other temples to be built. We appreciate the uniform friendliness and general accuracy of these reports and comments. They have ranged from learned discussions of various phases of the gospel to such brief and inaccurate generalizations as that, "To be a Mormon simply means that one does not drink tea or coffee or use tobacco or liquor."

Now, we do accept and try to live the Word of Wisdom, a law of health, first because the Lord thought enough of it to give a revelation on it and also because for a hundred years we have proved its worth. But there are other things we would like our friends to know about the Church, and so for a few moments I would like to discuss some phases of Mormonism which are not so generally known.

Because of limitation of time and of the speaker, any attempted exposition will be inadequate and incomplete. I should like first, however, to say to you that the conduct of a typical member of the Church of Jesus Christ of Latter-day Saints, or Mormon, is influenced not so much by prohibitions, inhibitions, or Church discipline as by his own inner convictions regarding the essential dignity and possible glory of the individual, the meaning of life, man's origin, purpose, and possible destiny.

Mormonism is not just a code of ethics; it is not merely a set of inhibitive injunctions; it is not just a theoretical system of doctrine and philosophy. It is rather a way of life, based upon a concept of God as our Eternal Father, and of man, created in the bodily image of God, a son of God, who has all of the obligations, opportunities, and potentials of heirship. The Mormon concept of Deity with its accompanying concept of man's potential Godlike status, should cause believers to resist the down drag of habits and indulgences which are inimical to or would impede or delay man's progress towards his goal.

Perhaps you would like to take a quick look at Mormonism through the eyes of a non-member of the Church who has taken time to study it. I have the author's permission to read some paragraphs from a pamphlet recently published by the department of humanities of the Massachusetts Institute of Technology under the general caption "The Sociology of Mormonism." These studies were made and written by Dr. Thomas F. O'Dea, who has a distinguished academic career at Harvard, at Stanford, and at M.I.T. These writings show careful study, keen analysis, and an enviable facility of expression. I shall read some excerpts:

Of the many churches founded in the regions south of the Great Lakes in the first half of the nineteenth century, the Church of Jesus Christ of Latter-day Saints or the Mormon Church alone avoided the stagnant backwaters of sectarianism. The need to start over again four times in sixteen years contributed to flexibility and avoided sectarian atmosphere and culture.

And again he says,

In 1847 the Mormons, harassed and persecuted, dispossessed of all but faith, leadership and a superb organization, crossed the plains and settled in the Utah desert. * * * The Mormon leadership deliberately chose an unattractive region to gain the necessary respite that isolation would give, and resisted the seductions of more pleasant prospects.

And then speaking of our Americanism, he said:

Their American patriotism is an Article of Faith with them. * * * The development of a nationhood was inhibited by American patriotic convictions on the part of the Latter-day Saints themselves. Mormonism sees America as a chosen land and holds that the second coming of Christ will be to this continent. America is a divinely-preferred country and the previous periods of history were preparatory for the Mormon restoration. Thus the Mormons, while exalting America and exulting in it, could at the same time feel called out of Babylon to build the city of God. * * * The Mormons are pre-eminently practical and are the typical American religious movement. As such Mormonism presents a heightening, a more explicit formulation and summation of the American experience of time and of America's timeliness.

The Mormon Church defines itself as a restoration in the latter days of the original gospel of Jesus Christ, which had been corrupted and lost in part for the past fifteen centuries. Its restoration is conceived in

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terms of Christian history. * * * It is a new interpretation of Christianity itself. A unique prophet and a unique and timely moment as well as a uniquely appropriate place as part of this conception. Mormonism holds itself to have been revealed in the fullness of time—a fullness of time which involves the destiny of the Western Hemisphere and the American nation. The discovery of America and the development of the political institutions of the United States are seen as prepared by divine guidance for the restoration which was to be made through the agency of the original prophet, Joseph Smith.

Within this larger framework the Church of Jesus Christ of Latter-day Saints has its own history, a record of wandering and persecution, of construction and conquest over hostile elements coming to fruition in the building of Zion in the mountain tops. * * * Mormonism lived its Exodus and Chronicles not once but many times. It had its Moses and its Joshua. Circumstances had given it a stage upon which its reenactment of Biblical history was neither farce nor symbolic pageant.

Yes, our history has been in part a reenactment of biblical history, but what is more important, our doctrine is a reaffirmation of biblical truth. We believe in the God of the Old Testament—Jehovah, the God of Abraham, Isaac, and Jacob. We believe that that Divine Personage became Jesus the Christ of the New Testament, the Son of God, the Redeemer of the world. We believe that through the atonement of Christ all mankind may be saved by obedience to the laws and ordinances of the gospel. We emphasize “all mankind” and “obedience” because the gospel and its saving ordinances are to be made available to the living on this earth, and to the living elsewhere, with obedience as prerequisite to blessings.

For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6.)

Believing as we do in the great vicarious service of the Master which is the very foundation of Christianity, we undertake to do for our dead, what they cannot do for themselves, and therefore we build these temples which you, our friends, have seen and of which you have heard.

We believe in a pre-existent state where we exercised free agency, where there were individual freedoms, where life was purposeful and progressive, and where man in his original state existed as intelligence.

After referring to “the inestimable contributions to the settlement of the West and the planting there of a viable and vital American civilization,” Dr. O’Dea says: “How remarkably familiar are the basic elements of the Mormon gospel, how remarkably like the general apprehension of America by other Americans when it sheds its theological poignancy.” He refers to Mormon theology as

A distillation of what is peculiarly American in America and that by incorporating

the goals of the present world into a vision of eternal progression the Church succeeded in annihilating for its followers the line of demarcation between time and eternity in quite a new way.

For Mormonism the world is uncreated and God and men are winning mastery over other uncreated elements. God has become a demigod once again. * * * which means one who works on existing material, a craftsman.

All that is, is in process, and it is a process that is marked by two main characteristics: It is becoming increasingly more complex, and intelligent beings, God and men, are collaboratively gaining increasing mastery over it. Man’s life on earth is seen as one of an infinity of episodes characterized by increasing development and mastery of the other elements of nature. This concept of God’s purpose and method respecting man’s existence was clearly stated by the late Dr. John A. Widtsoe, himself a great scholar and a profound student of the gospel,

The law of progression is then a law of endless development of all the powers of man in the midst of a universe, becoming increasingly more complex. No more hopeful principle can be incorporated into a philosophy of life. (*A Rational Theology.*)

The Lord revealed in the 93rd Section of the Doctrine and Covenants, verse 29,

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. * * * For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; . . .

On this point Dr. Widtsoe wrote as follows:

In the beginning, which transcends our understanding, God undoubtedly exercised his will vigorously and thus gained great experience of the forces lying about him. As knowledge grew into greater knowledge by the persistent efforts of the will, his recognition of universal laws became greater until he obtained at last a conquest over the universe which to our finite understanding seems absolutely complete.

We proclaim the scriptural and inspiring doctrine that man should look up and not down for his source, for he is of divine lineage; that man is innocent at birth, which is the antithesis of the ball and chain doctrine of original sin and innate wickedness.

Every spirit of man was innocent in the beginning; and God having redeemed man from the fall, men became again, in their infant state, innocent before God. (D & C 93:38.)

Man faces a vista of limitless development, eternal progression, if he will cooperate in winning mastery over himself and the universe. We believe that man’s earth life was made possible by Adam’s role in a foreordained plan which included the provision for man to come face to face with both good and

evil and, under the eternal law of free agency, elect good or evil without compulsion, knowing however that under the immutable law of the harvest he must abide the consequences of his choice, must reap as he sows. Free agency is prerequisite to any character-building plan, and while with free agency any plan is inevitably crammed with risk, we, with all the sons of God, accepted that risk and shouted for joy at the prospect of earth life. The Lord said to Job,

Where wast thou when I laid the foundations of the earth? . . .

When the morning stars sang together, and all the sons of God shouted for joy? (Job 38:4, 7.)

If God is in fact our Father, then we, Father and children, belong to the same society of eternal intelligences. Among them he is supreme, he is the most advanced, most powerful, and most intelligent.

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones. . . .

I am the Lord thy God, I am more intelligent than they all. (Abraham 3:22, 19.)

When we say man may become like our Father, we do not mean to humanize God, but rather to deify man—not as he now is but as he may become. The difference between us is indescribably great, but it is one of degree rather than of kind.

But as many as received him, to them gave he power to become the sons of God. . . . (John 1:12.)

To the Latter-day Saints salvation or being saved does not imply a sudden transformation or metamorphosis into something entirely unlike one’s nature nor can it be achieved by mere mental assent or sudden conversion. It is rather a continuing process of becoming or unfolding pursuant to law and divine plan, of bringing one’s life into harmony with eternal and inexorable law.

We believe that in his infinite and eternal development toward a Godlike status, man moves toward and through a turnstile called death; that there is no interruption of life at this portal, for eternity is indefinitely prolonged time. We believe that man, after passing through this turnstile, will continue his eternal journey from the point where his actions in this life have brought him. “Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.” (D & C 130:18.) To deny the possibility of eternal progression is to accept the awful alternative of eventual stagnation which would be damnation.

We believe that being saved involves education, that man cannot be saved in ignorance any more than he can be saved in sin, for as the glory of God is intelligence, or light and truth, so the degree of our intelligence will be the measure of our glory. Neither the ignorant nor the sinner would be com-

portable or at home in heaven. This concept glorifies intelligence as well as righteousness. But let us not confuse mere knowledge with intelligence. The knowledge of which we speak must seek enlightenment and be applied with wisdom. The knowledge that will save us is not mere know-how, certainly not cunning or mental agility or sagacity; it is not just erudition. The wise man may not be learned, and the learned are not always wise. The intelligence which is the glory of God is all knowledge (and knowledge is power) applied with supreme wisdom and total righteousness.

Time will not permit a further discussion of our teachings with respect to some of the things that Dr. O'Dea has mentioned. Suffice it to say that Mormonism, among other things, is an eternal quest for knowledge which is power, for truth which is joyous because it makes us free, for intelligence, which is the glory of God, and for the righteousness which will enable us to feel at home in his holy presence.

God help us to live worthily and to go forward fearlessly in our search for truth, I pray, in the name of Jesus Christ. Amen.

Sunday Afternoon Session, April 8, 1956

"AFTER ALL WE CAN DO"

by Harold B. Lee

OF THE COUNCIL OF THE TWELVE

SEVERAL DAYS AGO my attention was attracted to a picture in one of the local newspapers. The picture shows two men with a shovel setting a highway sign. Within the block "U," which is the official designation of the Utah state highway department, is the figure 187, and then a sign underneath the block "U," which reads: "The shortest designated highway in the state." Then I read the cutlines underneath and the accompanying article which described this short highway as being only one-quarter of a mile in length. It curved gracefully off to the right of the main highway 91 going south and led down over the brow of the hill, seemingly to invite anyone who wanted to travel that pleasant way. Then I looked more closely to see what the picture was. One of the men in the picture was the warden of the Utah State Penitentiary, and the other was a member of the state prison board. The highway marked U 187 led to a building which I could distinguish at the foot of the hill. With somewhat of a shock I recognized this building as the Utah State Penitentiary. The shortest designated highway in the state was a wide paved road from the mainly traveled road to the state prison!

If I could get the spirit of this great conference, I think probably I would like to title the few words of my brief address this afternoon as "The Shortest Designated Highway in Life" and draw something of a parallel to that other "shortest designated highway" to which I have made reference. As I seek for that guidance, my earnest prayer would be that what I say would be in harmony with the great messages of our beloved leaders, the First Presidency. I suppose there is nothing that a General Authority desires more than that what he does and what he says will be in harmony with their desires, and more than that, what he says would be in harmony with Him of whom we have sung so beautifully at the opening of this service.

This other highway in life is also broad. It is a way to destruction, as the Master explained to his disciples when he said in a very significant statement,

... for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. (Matt. 7:13.)

I would like now for the next few minutes to talk about that highway because it is clearly blueprinted in the records of life which the Lord has given us. I remember a remark the late President Charles A. Callis made to me one day—we were talking about some of these matters, and he remarked, "You know, I think that probably the most important thing we as General Authorities ought to be preaching is not only repentance from sin, but even more important than that, to teach the young people particularly, and the entire Church generally, the awfulness of sin and the terror that follows him who has so indulged."

Years of experience since that time and interviews with those who have unfortunately taken that short, broad highway, have convinced me that because of their suffering, those who have or are living lives of unrepented sinning would have given all that they possessed if someone could have warned them and could have told them of the awfulness of the sins from which they now suffer.

Nephi predicted and spoke of the sad state of those who habitually sinned and would not repent when he said:

For the Spirit of the Lord will not always strive with man. And when the Spirit ceaseth to strive with man then cometh speedy destruction, and this grieveth my soul. (2 Nephi 26:11.)

Mormon described some people, his people, from whom the spirit of the Lord had departed, and when I read that and then read what I shall now

read to you, it seems clear to me that what he was talking about was not merely the inability to have the companionship of or the gift of the Holy Ghost, but he was talking of that light of truth to which every one born into the world is entitled and will never cease to strive with the individual unless he loses it through his own sinning. This is what Mormon said:

For behold, the Spirit of the Lord hath already ceased to strive with their fathers; and they are without Christ and God in the world; and they are driven about as chaff before the wind.

... behold, they are led about by Satan, even as chaff is driven before the wind, or as an vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they. (Mormon 5:16, 18.)

The story is told of the late President Calvin Coolidge who was a master of few words in his expressions. He came home from his church meeting one morning, and his wife asked, "What did the preacher talk about this morning?" His reply was, "Sin." She again asked "What did the minister say about it?" His reply was, "The minister was agin' it." And so are all preachers of righteousness, they are against this thing called sin.

What is sin? The Apostle John described it or defined it as the transgression of the law.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. (1 John 3:4.)

Brigham Young made that definition still more meaningful when he said that "Sin consists in doing wrong when we know and can do better and it will be punished with a just retribution in the due time of the Lord." (J of D 2:242.)

The source of sin is a subject oft debated and theorized by philosophers and others as to how it originates and from whence it comes, but we with the sacred scriptures are left with a certainty which removes all question as to the author and the beginning of sin. The record tells us that Satan came among the children of Adam and Eve and said unto them:

I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish. (Moses 5:13.)

And then King Benjamin taught:

... neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness. (Mosiah 4:14.)

The Master understood how powerful was this master of sin when he spoke of him as the "Prince of this world," and he taught his disciples to pray that they might not be led into temptation.

(Continued on following page)

This like that other highway to the Utah state prison is also a very short highway down the road of sin. You will remember the Lord's warning to Cain when he said,

If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. . . . (Gen. 4:7)

It is just that short to the way of sin—right at our very doors.

Now the scriptures have told us about the identity of those who are going to inhabit that prison which lies at the end of that short highway:

These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whoever loves and makes a lie.

These are they who suffer the wrath of God on earth.

These are they who suffer the vengeance of eternal fire.

These are they who are cast down to hell [and that is the name of the prison] and suffer the wrath of Almighty God, until the fulness of times, when Christ shall have subdued all enemies under his feet, and shall have perfected his work. (D & C 76:103-106.)

And again, the nature of the punishment which shall be received in that prison is clearly explained:

"For behold," said the prophet Amulek, "if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth seal you his; therefore the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the final state of the wicked." (Alma 34:35.)

Now as to the location of that place, reference is made to it in these words:

And the end thereof, neither the place thereof, nor their torment, no man knows. (D & C 76:45.)

Like all broad highways of life which beckon to that prison, there are allurements which we are oftentimes encouraged to follow. As Father Lehi explained to his son, Jacob

... it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life, the one being sweet and the other bitter. (2 Nephi 2:15.)

In other words, he set the tree of the knowledge of good and evil in opposition to the tree of life. The fruit of the one which was "bitter" was the tree of life, and the forbidden fruit was the one which was "sweet to the taste."

James Russell Lowell caught this great truth in his poem, "The Present Crisis:"

Careless seems the great Avenger; history's pages but record

One death-grapple in the darkness 'twixt old systems and the word;

Truth forever on the scaffold, wrong forever on the throne,

Yet that scaffold sways the future, and behind the dim unknown

Standeth God within the shadow, keeping watch above his own.

We see some of the signs which like the signs to the state penitentiary we know lead us downward. Some are called taverns; some are called lounges; and some are called roadhouses. They have bright, neon-lighted signs outside with catch-phrase names. They are dimly lighted inside; they have sensuous music. These are the unmistakable trademarks of the hell holes of Satan.

Nephi spoke of some teachings against which we must be on guard lest we follow that road, when he said that in a day to come, which we realize now is our day, there would be those who would "teach us to become angry against that which is good, to lull us away into carnal security and to flatter us by telling us [there is no devil, there is no hell]." (See 2 Nephi 28:20-22.)

In President Joseph Fielding Smith's impressive discourse this morning over the CBS broadcast, he explained the meaning and the need of a Redeemer, in order to redeem a "fallen" world. The "fall," by which men became subject to the temptation of the devil, is as necessary to the progress of man as is the creation.

Dr. J. M. Sjö Dahl makes this rather interesting comment:

Some have asserted that the story of the fall is but a myth, or an allegory, but it is given in the Scriptures as part of the history of the human family, and must be either accepted as such, or rejected as fiction. The fall was as necessary for the development of the race as was the creation.

Now mark you this statement: "The story of the first fall is, moreover, the story of every sin." (D & C Commentary, 1919 edition, p. 211.)

Now consider, for illustration, the various sins; the breaking of the Word of Wisdom, unchastity, dishonesty, etc. and then think of what is said here:

Temptation begins with doubt as to the truth of the prohibition. "Has God said?" [is always the question of him who doubts and is tempted to sin.] "It is continued by a contemplation of the pleasure that may be derived from doing that which has been prohibited. It ends with a sense of shame and degradation and dread of the presence of God. Such is the beginning and development of every transgression. (Idem.)

Now the way to eternal life has fortunately been marked out just as plainly. There sits in this congregation a young woman who was about to fail in her faith because of a sudden sorrow which she was not quite prepared to bridge over after having been a convert of a few years. She had a dream in which she saw herself going back to the church of her previous acquaintance. As she drove along in her car, she came to a road which she took only to find that it was a road under construction, and after ten tortuous miles returning she found to her amazement that there were plain warning signs all along the way which, if she had observed, would have guided her along a safe detour road and passed the shoals of difficulty.

Well, the Master said it:

Enter ye in at the strait gate: . . . Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matt. 7:13-14.)

As Jesus was teaching in the cities and villages towards Jerusalem as to what the kingdom of heaven was like, one asked him, "Are there few that be saved?" That question reminded me of the remark of a good friend of mine who had heard one of the brethren talk about the requirements in order to attain the celestial kingdom. This friend said to me somewhat wearily after he had heard the sermon, "He has made it so difficult that I don't think anyone could qualify for the celestial kingdom."

Contrary to that, the Master said,

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light." (Matt. 11:29-30.)

When you think about it there is so much promised in the gospel for so little required on our part; for example, the ordinance of baptism is given us for the remission of sins, for entrance into the kingdom—a new birth; the gift of the Holy Ghost gives us the right to companionship with one of the God-head; administration to the sick, qualifies the individual with faith for a special blessing; by paying our tithing, the windows of heaven may be opened unto us; by fasting and by paying our fast offerings, we are told that then we might call on the Lord and he will hear our cry and our call; celestial marriage promises us that family life will exist beyond the grave. But all of these blessings are ours on one condition, and this is spoken of by Nephi, when he said:

For we labor diligently to write, to persuade our children and also our brethren, to believe in Christ, and to be reconciled to God; for we know that it is by grace that we are saved, [but mark you this condition,] after all we can do. (2 Nephi 25:23. Italics added.)

The Master did not directly answer that question, "Are there few that be saved?" But he answered, "Strive to enter in at the strait gate." Strive means to struggle in opposition or contention, to contend, to battle for or against a person or a thing opposed, to strive as against temptation, and to strive for truth.

Well, in all that striving, remember Temple Bailey's parable for mothers: "The young mother said to the guide at the beginning of her way, 'Is the way long?' And the guide replied, 'Yes, and the way is hard, and you will be old before you reach the end of it. But the end will be better than the beginning.'"

Oh, that we might think of these warnings and remember the prayer of the Prophet Joseph in the midst of his persecutions, when he cried out, asking why the Lord would not see and hear the sufferings of the Saints, and then hear the Lord answer:

My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes. (D & C 121:7-8.)

Oh, may we pray the prayer of the Alcoholics Anonymous, those men who are striving to come back: "O Lord," they pray, "give me the humility to accept the things I cannot change, and the courage to change the things I can change, and then the wisdom to tell the difference."

And may we pray that prayer which I heard set to beautiful music at a stake conference just recently:

Lord, when the twilight of life is falling

Help me and guide me where you want me.
Lord, when I hear that your voice is calling,
Make me worthy to abide with thee.

Lord, when I feel that at times I'm straying
Lead me, O Lord, lead me aright.
Send forth thy light and thy love I'm pray-

ing
That the dark and dreary way be bright.

Lord, give me faith that I may heed thy call
Lord, give me strength that I may never fall.
Help me to find the path that thou hast

trod,
Help me to love, and obey thee, my Lord,
my God.

—C. S. Thornwall

Which I pray humbly for all of us,
in the name of the Lord Jesus Christ.
Amen.

The Meaning of the Atonement

by George Q. Morris

OF THE COUNCIL OF THE TWELVE

MY DEAR brethren and sisters: I have enjoyed thoroughly these wonderful conference sessions, and now in this position I sincerely pray that the beautiful spirit that has pervaded every session may lead me to say that which is true and what the Lord would have me say.

I had thought I might say something about the atonement. I was just freshening up on it this morning a few minutes before eight, but I wanted to tune in and hear President Smith's talk, and as I tuned in I thought to myself, "I am sure that President Smith is going to talk about the atonement," which he did. So I refer you to his beautiful talk this morning, concise and authoritative, and I say "amen" to it.

I should like to mention in the few moments that I shall be here, something with relation to the atonement, and that it might be fresh in your mind, I wish to read that beautiful statement of Lehi, the great prophet, referring to certain aspects of the atonement:

And now, behold, if Adam had not transgressed he would not have fallen, but he would have remained in the garden of Eden. And all things which were created must have remained in the same state in which they were after they were created; and they must have remained forever, and had no end.

And they would have had no children; wherefore they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin.

But behold, all things have been done in the wisdom of him who knoweth all things.

Adam fell that men might be; and men are, that they might have joy. (2 Nephi 2:22-25.)

What a wonderful statement that is. So it was the design of our Father in heaven that man should have an earth experience and that Adam should fall and that transgression and sin should come into the world which called for the atonement.

Now, I think the principle question before us is not do we comprehend the atonement, but do we accept it and know that it is true. Many things about us we do not comprehend; as one speaker said, with respect to electricity, the scientific men say they do not know all about it, do not know much about it, they do not know what it is. They know how it acts, but they do not know why it acts, and yet we all avail ourselves of the blessing of electricity without comprehending it.

I think it is exactly the same with the glorious principle of atonement. If electricity in our highly developed civilization were taken out of our lives, our civilization would stop, it is so integrated into our activities. And if the principle of the atonement were taken away, what would be the result? We would have no Jewish scriptures, we would have no Jewish people. There would have been no covenant with Abraham. We would have no New Testament. We would have no gospel of Jesus Christ, for the atonement is the foundation of it all.

And what would spirit world existence mean, what objective would it have, if there were nothing beyond our existence in the spirit world, because God found it necessary for us to come to the earth to get our experience, to gain a body, to pass through death, to be raised an immortalized and glorified being so that we might go on to perfection. Without the atonement there would have been

no creation of an earth because that would have meant that we would have all come to the earth as is stated by Lehi, and after transgression had occurred, death would follow, and the earth would be merely the eternal graveyard of the sons and daughters of God. That would have been the end.

The Lord would not undertake to create an earth for that end. An earth life would never have been planned except for this glorious principle of the atonement. And would we have an heaven without the principle of the atonement, would we ever have had an existence in heaven as spirit children of God without the atonement, for God the Eternal Father is a being, a Glorified Being of flesh and bone, exalted and celestialized, and that comes through death and the resurrection by means of the atonement. Unless spirit and matter are inseparably connected, we cannot have a fullness of joy. And if they are so connected, we may have joy in its fullest degree, which I would say means attainment, achievement, exaltation. We must come to the earth; we must have earth life; we must go through death; and we must be exalted and glorified through the power of God and through the gospel and the resurrection.

None of these things would have been possible or contemplated or planned or carried out without this glorious principle of atonement, the Son of God dying for all the children of men. We may not be able to comprehend it, in its fullness, but we can know it, and we can understand how the Son of God, the Firstborn among all the children of God, dying for all the rest, would gain power and influence over the children of men, and we can understand what their love should be for him and their devotion should be towards him because his suffering was such that no human being could endure it. He accepted it. It was so terrible that he almost wished that he might not have to endure it. But he accepted it and glorified his Father in heaven and made possible our earth life, our resurrection, our exaltation, and the blessings of eternal life.

It is impossible for me to understand why so-called Christian men and men of intelligence try to rob the Lord Jesus Christ of his Messiahship. It can only be because of their darkness. Scholarship, barren and cold, does not comprehend life and does not give us the key to this life.

Our relationship with God our Eternal Father is a relationship of our hearts, and a pure heart is wiser and more intelligent than a barren intellect.

We are called upon to love God with all our hearts and our fellow men as ourselves; and by this glorious principle of the atonement, we are here today through the mercy and blessings of God.

May we always remember that we are the children of God; may we live like the children of God. Thank God for the truth, the most glorious, the strongest, most wonderful thing in the world or in the eternities. Thank God for the restored truth. I bear my witness that the truth is here in this Church and

(Continued on following page)

kingdom of God, and the power of God is here unto our salvation. Jesus Christ is our Messiah; he said those who would not accept his Messiahship would die in their sins, and I bear witness this is true, and that those who will accept his Messiahship may be redeemed and exalted.

I bear my humble witness that Joseph Smith was a Prophet of the Living God,

through whom the Lord restored these glorious truths for the salvation of the human family. I thank God for him and his successors, and I bear witness that all the keys and powers that the Lord gave to Peter, James, and John are here resident now in those who are in our midst. May God help us to be true in all things, I humbly pray, in the name of Jesus Christ. Amen.

The Need for Charity

by EIRAY L. Christiansen

ASSISTANT TO THE COUNCIL OF THE TWELVE

THE WONDERFUL addresses, the singing, and all that has pertained to the conference, including the prayers of the brethren, have found lodgment in my soul. I am determined to leave here and live a better life, and to do some things better that I may not have done so well. I hope, brethren and sisters, that all of us will have that determination. Someone said, "He who learns and learns and acts not what he knows, is like the man who plows and plows and never sows." So I hope that we can go from here and sow seeds of righteousness in our own homes and hearts and among others.

Now I pray in all humility that my brief and sketchy message may not detract from that which has been said and that I may have your sympathy and prayers in presenting what I have to say. I speak in the spirit of commendation and encouragement and not in the way of fault-finding or criticism.

I believe, my brethren and sisters, that there is a need in the world for emphasis to be given to a great principle of which the Lord has spoken many times and which his apostles, old and modern, have advocated. That is the need of our being more charitable, and I assume that need exists among us. I know that it exists with me. I do not have in mind at this moment the relief of the suffering through the giving of our substance; that is a necessary and proper principle, of course, but rather I have in mind the kind of charity that is demonstrated in being lenient and tolerant in judging others and in judging their action; the kind of charity that forgives those who accuse us wrongfully, who misinterpret our intentions; the kind of charity that is patient in the presence of those who are quick to judge us.

I have in mind the charity that impels us to be sympathetic, compassionate, and merciful, not only in times of sickness and affliction and distress, but also in times of weakness or error on the part of others.

We are taught that he that is merciful shall be rewarded in kind. The Lord has said, "Blessed are the merciful: for they shall obtain mercy." (Matt.

5:7.) I speak of the kind of charity that not only forgives but also that forgets the acts of those who trespass against us, who offend us, who hurt us. There is need of that brand of charity, if I may call it such, which causes one to refuse to speak of or to repeat unkind remarks which are said about another—even though they may be true! The more perfect one becomes, the less he is inclined to speak of the imperfections of others.

There is need of that kind of charity that gives hope to those who are unnoticed, those who are discouraged, and the afflicted. There is need of charity that can instill into the hearts of those who have made mistakes the desire to repent and to seek forgiveness of those against whom they may have done wrong. After all, true charity is love in action. And it seems to me that the need of charity, like the need of God, is everywhere.

There is need of that type of charity which refuses to find satisfaction either in hearing or in repeating or broadcasting the reports of misfortunes that befall others, unless in so doing the unfortunate one may be benefited.

Horace Mann once said: "To pity distress is but human; to relieve it is Godlike."

There is need for the kind of charity that causes one to refuse to be a talebearer among the people, for, as the Apostle James taught,

If by man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. (James 1:26.)

Never, in my opinion, has there been recorded a more eloquent and appealing discourse or communication on the subject of charity than that found in the first epistle of Paul to the Corinthian Saints, with which you are all well acquainted, but which I hope you will permit me to bring to you again:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and knowl-

edge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long; and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth:

And now abideth faith, hope, charity, these three; but the greatest of these is charity. (1 Cor. 13:1-8, 13.)

At the conclusion of one of the last sessions of a general conference, back in 1902, I believe it was, President Joseph F. Smith appealed to the members of the Church in these words:

"We hope and pray that you will go from this conference to your homes feeling in your hearts and from the depths of your souls to forgive one another and never from this time forth bear malice toward another fellow creature! I do not care whether he is a member of the Church of Jesus Christ of Latter-day Saints or not, whether he is a friend or foe, whether he is good or bad. It is extremely hurtful for any man holding the priesthood, enjoying the gift of the Holy Ghost to harbor the spirit of envy or malice, or retaliation, or intolerance toward or against his fellow man. We ought to say in our hearts: 'Let God be judge between me and thee, but as for me, I will forgive!' I will say unto you, that Latter-day Saints who harbor feelings of un-forgiveness in their souls are more censurable than the one who has sinned against them. Go home and dismiss envy, and hatred from your hearts; dismiss the feeling of un-forgiveness; and cultivate in your souls the spirit of Christ which crieth out on the cross: 'Father, forgive them, for they know not what they do.'"

... except ye have charity," Moroni said in his farewell message to the Lamanites, "ye can in nowise be saved in the kingdom of God; neither can ye be saved in the kingdom of God if ye have not faith; neither can ye if ye have no hope." (Moroni 10:21.)

His father, Mormon, spoke of charity in these words: "But charity is the pure love of Christ, and it endureth forever; and whosoever is found possessed of it at the last day, it shall be well with him."

"Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall be like him, for we shall see him as he is; . . ." (Moroni 7:47-48.)

And in the words of Mormon, I pray, as he prayed, "that we may have this hope; that we may be purified even as he is pure," in the name of Jesus Christ, the Lord. Amen.

DEBT— A Great Hazard

by Clifford E. Young

ASSISTANT TO THE COUNCIL OF THE TWELVE

SOMEONE SUGGESTED in his opening prayer that this had been the most outstanding conference he had ever attended. I think we all feel that way as we come to the end of this very impressive service that has now been held for these three days. What I say this afternoon, my brethren and sisters, I hope will not in any way detract from the sweetness of spirit that we all feel.

I desire to make a few comments, and they could be enlarged upon if time would permit, prompted by the inspired address of President McKay in the opening session of this conference in which he gave us a great ideal, an ideal of what a home and our lives ought to be. I do not know how you felt about it, but after President McKay had finished, I felt in my heart that I would from now on like to be just a little kinder and a little more considerate, less impatient, less impulsive. I would like to be able to offer counsel, and I would like to be worthy to offer that counsel to our boys and girls, our youth.

I would like them to feel as we felt that in a home of a Latter-day Saint may be found the finest concepts of life, a pattern of life, that when our young people take upon themselves the responsibilities of a home, they may lay such a foundation that will ultimately give them the same type of home as President McKay so impressively portrayed to us.

As our leader spoke, he spoke authoritatively. We had that demonstrated Saturday in the impressive address of Brother Thomas E. McKay, my colleague. I have been in his home; I know the sweetness of spirit there. And he reflected yesterday in his address those high ideals and great virtues as he told of the home life from which he came. We knew again of the power of example that we have had demonstrated to us by these two of our beloved brethren.

I have a little concern for our young people. Last night I read some figures in the *Deseret News*. I want to call attention to these figures and some of the comments of the writer of the editorial. I quote from the editorial entitled "Lengthening Debt's Shadow":

"Economists and economizers—home, business and government—have reason to raise an eyebrow over the fact that the nation has posted a record increase of \$660 million debt for installment buying of goods other than autos since a year ago.

"For these types of goods, Americans are now in debt \$6¼ billions.

"This is not all they owe, either. Americans have also increased their pay-by-the-month personal loans to 5¼ billions. This is a gain of \$733 millions, or 15% in the space of 12 months. . . ."

This does not include the purchasing of homes. This just refers to consumer debts.

The danger there, my brethren and sisters, as I see it, lies in our young people undertaking obligations they cannot meet. It has always seemed to me that a young man was justified in going in debt for a home, provided that obligation did not exceed his ability to pay. A young man should not feel that when just starting out in life he should have as good a home as his father. His father probably has struggled for many years to get his home. But a young man and woman starting out should take into consideration the fact that his parents had little to start with and that they are starting from the beginning, and theirs should be a humble home. The tendency today, however, is to build and buy extravagantly, frequently beyond the ability to pay.

And that is not the only difficulty. In addition to the obligations incident to a home are the obligations incident to this consumer buying. We think we must have all of the gadgets, all of the conveniences that are advertised. They are desirable to have. They are convenient. No one would refuse a mother an electric washer, an electric dryer, a freezer, if we could afford them. No one would refuse his children television or a radio or a good car, if he could afford them. But brethren and sisters, if we are going to maintain the high standard, the spiritual standard of our homes, we must safeguard ourselves and our children against obligations that will bring sorrow and friction into the home and that will upset the high standards that we want to preserve for them.

This is the reason that I mention these things, and much more could be said about them. I have seen so many cases of sorrow and suffering incident to too much debt. It has been my experience now for over forty years to be connected with financing. I have seen young couples start out happily in life and finally bring to themselves distress, not only financially, but also spiritually and emotionally, all because their debts had reached a point where they could not pay them. They became upset, and friction and quarreling ensued, which brought about a condition in the home that is in contravention to the spirit and the ideals taught us in this conference.

I hope you will not consider it pre-

sumptuous on my part if I offer a word of caution to our young people against these practices. We should teach our boys and girls to have honor above everything else, honor in paying their debts.

Someone in this conference spoke of bonds, not government bonds, but a bond of integrity and honor. We need to teach that to our children and to ourselves. Somewhere I read of an old Chinese practice. If a young man wanted to borrow money (I do not know how it is now) but in the days of the older civilization, if a Chinese boy wished to borrow money, he would go to the banker and tell him, "I am a son of Lu Sing. I would like to borrow a thousand dollars." And the banker, knowing the integrity of Lu Sing, would lend the boy the thousand dollars without a scratch of a pen. There was nothing but a verbal contract because the banker knew of the integrity of the family, the honor of the family, and he knew that the family would not let him down, even if the boy should fail, and rarely did the boy fail. It is a striking example of the value of one's word, and we can well adopt it in our lives—not necessarily the practice of it, but the intrinsic value of honor and integrity that our word is as good as our bond.

Young people, do not go into debt beyond your ability to pay. Let us as parents help them to avoid these pitfalls.

Now, one other thought. As President McKay spoke of the ideal home and the love of home, I thought of an ideal home back in 1820, of a boy who came into that home one spring morning to tell his father and mother of a great revelation, and the father and mother believed the boy. His brother Hyrum believed him, and his brother Alvin. Hyrum was twenty, six years older than the Prophet, and Alvin was eight years older, he being over twenty-two.

It is significant, my brethren and sisters—a fourteen-year-old boy telling his father and mother of the greatest revelation of all time since the birth of the Savior and having his parents and brothers and sisters believe him. From that time on there was loyalty and devotion in that home. The boy was to instruct his father, not in unkindness but in love, because his father believed in him, his mother believed in him. If there had been any element of fraud, if the boy had been inclined to tell an untruth, the parents would have known it; his brothers would have detected it, and the mother, above all others, would have known it. She would not have talked about it, but she would have known it, keeping the boy's weakness wrapped up in her own soul. Mothers generally protect their children regardless of their weaknesses.

I repeat, they believed in their boy, and to me that has always been an example of a perfect home, an ideal home. Confidence, faith, love and devotion were to be exemplified throughout the life of the boy. Hyrum was to give his life as a witness of his confidence

(Continued on following page)

in his younger brother and the divinity of his calling. His father, too, was to suffer persecution that was to cause an early death.

You will recall the night the Angel Moroni appeared to Joseph Smith and revealed to him the sacred record from which the Book of Mormon was to be translated. In the morning, Joseph, somewhat weary, having been awake most of the night, went to the field to assist his father. "You look weary, my boy, go back to the house and rest." As he reached the edge of the field, the Angel again appeared to Joseph and instructed him to tell his father. He returned to his father in the field and

rehearsed the whole matter to him. His father replied to him, "It was of God. Do as commanded by the messenger."

And there was no failure, and I submit to you, my brethren and sisters, that here we have an example of a perfect trust between father and son, an example of what should be in an ideal home. That home was a humble one, probably with candlelights, certainly no modern conveniences, but a home in which abounded love, trust, confidence, and faith, and from that faith and that home was to come the Church of Jesus Christ of Latter-day Saints.

I bear you my witness in the name of Jesus. Amen.

JESUS THE CHRIST

by Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE

MY BELOVED brothers and sisters and friends: This has been a most inspirational experience in three days of general conference.

Elder Clifford E. Young has been speaking of the boy who communed with Jehovah. We all sang that song a few moments ago, "Praise to the Man Who Communed with Jehovah." I should now like to pay my devotion to that Jehovah with whom he communed, my Lord Jesus Christ. I love him with all my heart. We are coming to the close of this great gathering. For seven sessions every prayer has been made in the name of Jesus Christ. Every one of the many eloquent sermons has closed in the name of Jesus Christ. I think they have all begun with it also, sometimes unexpressed.

Mention has already been made of the meeting that was held in the temple on Thursday, prior to the beginning of this conference—a preparation meeting for all of the members of the General Authorities. It was a meeting of fasting and the Sacrament, of prayer and testimony. There were appeals unto our Heavenly Father that this great conference might touch the hearts of the many people who would listen, and as one of the concluding speakers I should like to bear witness that the Lord has answered those prayers, for it has been an inspirational conference, and our Brethren have spoken with great strength and power, and each one has inspired me.

In my files I find a description of the Savior written by one who gave his own artistic concept. I give it to you without author as it came to me:

Description of Christ

The following epistle is said to have been taken by Napoleon from the records of Rome when he deprived that city of so

many valuable manuscripts. It was written at the time and on the spot where Jesus commenced his ministry, by *Publius Lentulus, Governor of Judea*, to the senate of Rome, Caesar, emperor. It was the custom in those days for the governor to write home any event that transpired while he held his office.

Conscript Fathers: In these our days appeared a man named Jesus Christ, who is yet living among us, and of the Gentiles is accepted as a prophet of great truth; but his own disciples call him the son of God. He hath raised the dead and cured all manner of diseases. He is a man of stature somewhat tall and comely, with a ruddy countenance, such as the beholder may both love and fear. His hair is the color of flax, when fully ripe, plain to his ear, whence downward it is more of orient color, curling and waving on his shoulders; in the middle of his head is a seam of long hair, after the manner of the Nazarites. His forehead is plain and delicate; the face without spot or wrinkle, beautiful with a comely red, his nose and mouth are exactly formed; his beard is the color of his hair and thick, not of any length but forked.

In reproving he is terrible; admonishing, courteous; in speaking, very modest and wise; in proportion of body, well-shaped. None have seen him laugh, many have seen him weep. A man for his surpassing beauty excelling the children of men.

Whether authentic or not I do not know, but it may stir our imaginations.

I have a little paragraph from another writer, Charles Edward Jefferson, who says,

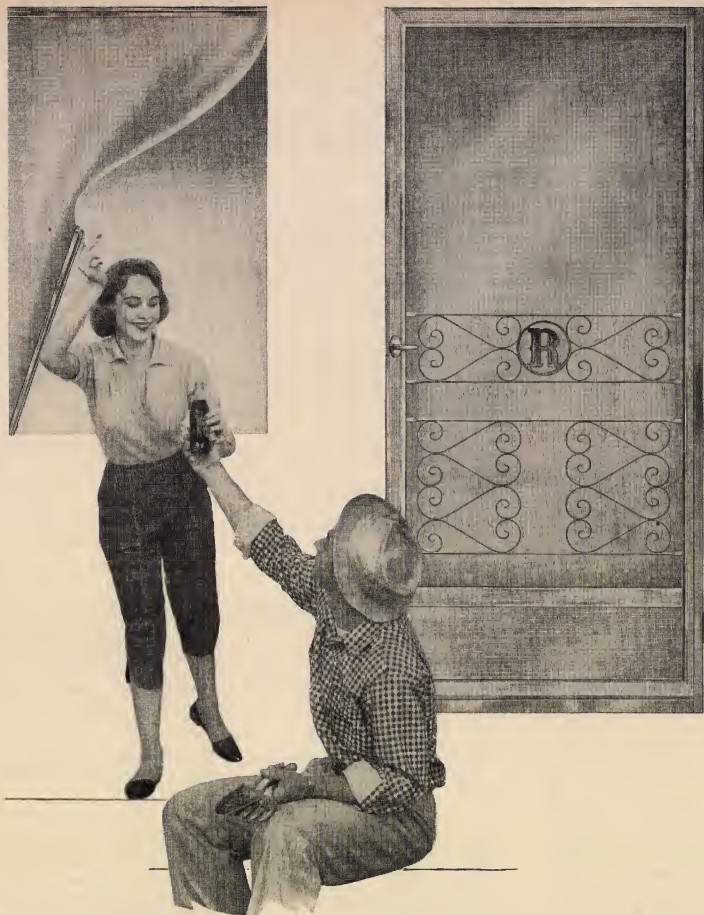
But when we come to Jesus, we find ourselves in the presence of a man without a flaw. He was enthusiastic, blazing with enthusiasm, but he never became fanatical. He was emotional. Men could feel the throbbing of his heart, but he never became hysterical. He was imaginative, full of poetry and music, seeing pictures everywhere, throwing upon everything he touched a light that never was on land or sea, the inspiration of a poet's dream. But he never was flighty. He was practical, hard-headed, matter-of-fact, but he was never prosaic, never dull. His life always had in it the glamour of romance. He was courageous, but never reckless; prudent, but never a coward; unique, but not eccentric; sympathetic, but never sentimental. Great streams of sympathy flowed from his tender heart toward those who needed sympathy; but at the same time streams of lava glowed from the same heart to scorch and overwhelm the workers of iniquity. He was pious, but there was not a trace about him of sanctimoniousness.

That is the picture that men have of him. In my own office at home and at the Church Office Building I have rather large pictures of Jesus as he has been portrayed by artists. I appreciate them, but they do not give me the complete or acceptable picture of the Lord, and no picture I have ever seen is adequate. I can never see the Christ with my eyes open. I must close them to get my concepts of him.

The Christ of whom they spoke and whom they tried to picture was the Master as he lived on the earth among mortals. I should like now to give you another picture of the Christ as it is

(Continued on page 438)

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given by one who saw him after he was immortal, after his resurrection. I quote:

I John, who also am your brother, and companion in tribulation . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

Saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, . . .

And I turned to see the voice that spake with me. And being turned, I saw. . . . One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire.

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

. . . and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; . . . Write the things which thou hast seen, . . . (Rev. 1:9-19.)

I think of the Lord as he walked through Galilee and Palestine. I realize that he must have become tired and hungry and weary and thirsty, but he was ever patient. He was loving; he was kind. It seems that though it was necessary at times to rebuke people, he did what he told us in the modern revelations to do, he reproved them showed forth afterwards an increase of love toward him he had reproved (see D & C 121:43)—he had his arm around them, too. O how I love him, or his tenderness—so forgiving, so kind.

I think of him on the cross during his great agony. He was thinking of his sweet mother down beneath him. He was tender and kind as he said to John, "Behold thy mother," and to his mother, "Woman, behold thy son!" (See John 19:26-27.) And from that hour that disciple took her into his own home.

I think of his kindness when proud and loving mothers so wanted their children to have a sight of the Master, to touch the hem of his garment, and they were pushed away—(I think of that incident at the conclusion of nearly every session of conference as we go out the back door and people crowd around to just see and speak to Christ's modern prophet—) and he said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." (Mark 10:14.)

I think of the Christ who came in our own day to the Prophet Joseph Smith and his associate in the Kirtland Temple.

The veil was taken from our minds, and the eyes of our understanding were opened.

We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was paved work of pure gold, in color like amber.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing waters, even the voice of Jehovah, saying:

I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father. (D & C 110:1-4.)

Several have said no one ever saw Him laugh; however, I can imagine the Lord Jesus Christ smiling as he looked upon his people in their devotion. This great conference—with its thirty-one thousand men and boys holding the Holy Priesthood, in attendance at one meeting; with its tens of thousands who have come long distances to listen and to worship together, and to hear the word of that Lord Jesus Christ—must have pleased him greatly.

I think he smiles when he looks upon this his prophet, President David O. McKay, who gives such inspired leadership to his people, who is so close to him, who hears his word, and who receives his revelations. I think the Lord

Jesus Christ is smiling when he looks into the homes of this people and sees them on their knees in family prayer night and morning, the children participating also. I think he smiles when he sees young husbands and wives, and older ones, with deep affection for each other, who continue their courtship as our prophet has said, who continue to love each other with all their souls until the day they die and then accentuate it through eternity.

I think he is pleased with the families which sacrifice and share, like the family I visited a week ago and with whom I had lunch. There were ten wonderful children in one family—all happy together, and working all their problems out together, sharing all their limited assets together! I think the Lord Jesus Christ is smiling when he looks down and sees more than four thousand men this past year—four thousand men with some of their wives and some of their children who were inactive a year ago, but today are happy in the kingdom, many of whom have been to the holy temple of God and had their endowments and their sealings, and who with tears of gratitude thank the Lord for his program.

I think I see tears of joy in his eyes and a smile on his lips as he sees the twenty-one thousand new souls who have come unto him this year, who have professed his name, who have gone into the waters of baptism, and I think he loves those who helped to convert them also.

I see him smile as he sees his numerous people on their knees in repentance, changing their lives, making them brighter and cleaner, and more like their Heavenly Father and their Brother, Jesus Christ.

I think he is pleased and smiles as he sees youth as they organize their lives and protect and fortify themselves against the errors of the day. I think he is first grieved, and then perhaps pleased, when he sees, as he must have done a few days ago in my office, a young couple who had made serious error and were now on their knees together with their hands tightly clasped together. There must have been joy in his smile when he saw into their souls and saw that they were making the adjustment, as their tears bathed my hand which I had tenderly placed on theirs.

Oh, I love the Lord Jesus Christ. I hope that I can show to him and manifest my sincerity and devotion. I want to live close to him. I want to be like him, and I pray that the Lord will help all of us that we may so be as he said to his Nephite disciples, "Therefore, what manner of men ought ye to be?" and he answered his own question by saying, "Even as I am." (3 Nephi 27:27) and so, as Elder ElRay L. Christiansen said, I go from this conference determined to live even closer to my Heavenly Father and his Son Jesus Christ than I have ever lived before. And I pray this in his name—in the name of him whom I love, adore, and worship, in the name of our Lord and Savior and Redeemer, Jesus Christ. Amen.

DEDICATION

By S. Dilworth Young

I SIT HERE and muse about the Dedication of the temple. Three thousand people are in this room,
Silent,
Awed.

They came in quietly
Without noise.
They sit motionless,
Silently praying
To be partakers of the
Heavenly influence,
The Holy Spirit.
As the songs are sung,
As the President speaks,
Here and there a handkerchief
Wipes away tears which will not
Be stayed.

Welling up in each heart is
knowledge—
Knowledge that "He lives!"
This is the ultimate thing:
Men bear witness of it.
The temple is raised because of it.
To what end?
That we may live also,
And our parents, and
Our parents' parents;
Our children, and
Our children's children.



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Closing Address

By

President David O. McKay

THE FIRST SPEAKER of this session, Elder Lee, referred to the "shortest designated highway in the State," and that shortest highway leads to the penitentiary. His excellent discourse and the inspirational discourses of the other brethren who have followed him have inspired us all. The spirit of the Lord is here, and what I am going to say in a few words I hope will be in harmony with the spirit of those addresses.

That reference to the highway reminded me of something to which we should have called the attention of 31,000 men of the priesthood last evening. But now I am glad that I overlooked it, for here is a better time and place, I think, to mention it. It refers to a number of young people who get on that shortest of highways. For several years we have asked the bishops to help us to protect them from getting on that highway. For a while we received help, and then that help practically ceased. There are two members of the Council of the Twelve appointed to receive your suggestions and recommendations, but these two members are helpless without your suggestions.

In brief, many of our young girls, particularly, and not a few of our young boys, leave their homes, with the consent of parents, sometimes without the consent, and they come to larger centers in hopes of bettering their financial conditions, probably social conditions; and without proper guidance, without help, not a few get on that one-way road. And so we have asked that whenever one of those girls or one of the boys leaves home to come to the city, the bishop will send word to Elder Spencer W. Kimball or Elder Mark E. Petersen giving the home town address, and, if possible, the address of the boy or girl in Salt Lake City, Ogden, or some other center.

The ward teachers should know the name of that boy and the name of that girl, for it is his duty "to watch over the church always, to be with and strengthen them." (D & C 20:53.) If the teacher will notify the bishop that one of the members of his district is leaving home, and the bishop will inform the committee of the Twelve of the fact, safeguards can be put around the young person. They are not bad boys or bad girls, intrinsically, but there are traps into which they may fall here and be caught in sin, as we have heard. Bishops, will you please do that? Ward teachers throughout the Church, will you please watch over the Church always—over those who are sick, those who need your help, and particularly,

some of these discouraged young people?

I think the thought that I am trying to get over is well expressed by that poem which the Presiding Bishopric has put into the hands of the lesser priesthood of the Church. It is as follows:

"He stood at the crossroads all alone
The sunlight in his face;
He had no thought for the world unknown,

He was set for a manly race.
But the roads stretched east and the roads stretched west,
And the lad knew not which road was best.

So he chose the road that led him down,
And he lost the race and the victor's crown.

He was caught at last in an angry snare,
Because no one stood at the crossroads there
To show him the better road.

"Another day at the selfsame place,
A boy with high hopes stood,
He too was set for a manly race,
He too was seeking the things that were good,

But one was there who the roads did know
And that one showed him which way to go.

So he turned from the road that would lead him down,
And he won the race and the victor's crown.

He walks today the highway fair
Because one stood at the crossroads there
To show him the better way."

We are just reminding you bishops of this safeguard. How effective the protection or guidance, though, depends upon you, and more upon the ward teacher.

As this conference draws to a close, my heart is full of appreciation. This has been a great conference. Do you know how many have contributed to its success? I want to point out a few even at the risk of omitting merited names.

I have mentioned those who beforehand wished to make attractive and beautiful the rostrum and express their love in flowers. Again we mention them.

Throughout the sessions we have expressed our gratitude to the radio stations and television stations, making it possible for tens of thousands to hear the message of the gospel from these leaders, and how impressively, elo-

quently they have given their messages.

We have said "thank you" to the members of the choirs, but let me mention them again: The Brigham Young University choruses, with Brother Ralph Woodward and Brother Crawford Gates conducting. Those young people—you will never forget that picture—filling the seats of the choir and overflowing into the galleries; young people with high hopes, young people with faith, young people of purity. We appreciate what they did.

And even more impressive, if that could be, our Singing Mothers! I cannot mention the name "mother" without being overcome with emotion. Those mothers who furnished that singing were the mothers of 1600 children! Even their title, "Singing Mothers," tells a story of sacrifice, a story of love, a story of home. No wonder they could sing the songs of Zion so inspirationally under the masterful leadership of Sister Florence Jepperson Madsen.

Then there was the Reno Latter-day Saints male chorus under Ladd R. Cropper, director—whose singing inspired 31,000 members of the priesthood last night. We thank them.

And today the Tabernacle Choir, singing the songs which inspired thousands in Europe. And when they sing the closing song, try to picture yourself listening to them in London or in Glasgow or Paris, Switzerland, Holland, or East Germany, and see those audiences filled with enthusiasm, inspired, as this wonderful choir sang, "Come, Come, Ye Saints." It is said that our "echoes roll from soul to soul, and go forever and forever." Well, the echoes of those choruses are rolling in the souls of thousands over in Europe and will continue so to do for a long time to come. To Director Cornwall and the organists we again express appreciation.

Not many of you, I think, have noticed how attentive, how considerate, how prompt have been the ushers under the direction of Bishop Isaacson. They have spent hours here since conference began—during meeting, between sessions—from morning till night. We extend to you ushers thanks for your courtesy, consideration, and the very excellent way in which you have directed the affairs put into your hands.

I have often spoken about the attention given by our police department. I do not know that they have ever rendered greater service than they have throughout this conference. You who have had to travel around this block have noticed three of our policemen,

(Continued on page 442)

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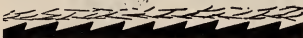
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President David O. McKay

Continued

courteously watching to see that no accident occurs: here on the south gate two men; at the west gate another; out at the north gate another; and others at crowded intersections throughout the city. To the mayor and city council, chief of police, and to all the members of that force we say "thank you" this day. To the Red Cross who have been here faithfully to render any help to those in need, to the fire department, members of which have stood on guard in case of some accident, to the reporters who have reported the exercises so efficiently and accurately—to all of you, we express sincere appreciation.

Now I should like to express appreciation for a group of workers not connected directly with this conference but who are energetically contributing to the advancement of the work of the Lord: the volunteer labor missionaries who are down in New Zealand, down in Hawaii, who will be in Mexico and other places where schools and temples are being built; we should like them to know that we have them in mind and that they have our blessing, able businessmen, skilled in carpentry, cement work, steel work. Not many in the Church know what they are doing. But it is a great force of skilled workmen contributing to the upbuilding of the kingdom of God.

And we shall mention, too, the young men who accept one-year, two-year mission calls to lay bricks, or to drive trucks, repair machinery, etc. Young men, we appreciate what you are doing. It is a great school for you, and you learn much even while you contribute your time and effort.

Finally, I wish to express gratitude to my beloved associates, the General Authorities, who so kindly and considerately made mention of my half century of service in the Council of the Twelve. It was most gracious of you to express your congratulations and particularly your loyalty. The words coming from your hearts as they did touched me deeply.

Next to the affection we have for our home and loved ones, we prize the loyalty of friends, but even more precious is the true feeling of brotherhood in Christ. This choicest of all blessings in human association in the Church has been most manifest during this conference ever since our meeting referred to by Brother Kimball of the General Authorities in the house of the Lord last Thursday morning, and as expressed throughout this conference. Truly, we can sense more clearly than ever what John the apostle had in mind when he wrote, "We know that we have passed from death unto life, because we love the brethren." (1 John 3:14.) And I wish to tell you auxiliary workers and you members in the priesthood quorums of stakes and wards, that the brethren love you just that way.

And what the Primary is doing—you could see by the reports of the great

(Continued on page 444)

THE IMPROVEMENT ERA

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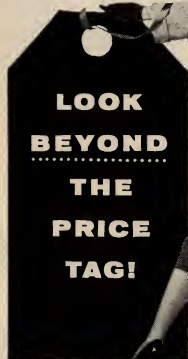
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President David O. McKay

Continued

convention, and the high percentage of children that they have in attendance at their weekly meetings—they are doing just what you brethren have asked them to do. The Young Women's Mutual Improvement Association has enrolled every girl in the Church. They will help you teachers—your local Young Women's Association and its officers—to find out when one of the girls is moving to another place, and they will be there to welcome them and to try to help them. The Young Men's Mutual Improvement Association in their competitive games, in their cultural, inspirational meetings—what a wonderful work they are doing! So, also, the great Sunday School cause, and our mothers in Relief Society—where in all the world can you find so many groups working so efficiently—helps in government, as guides to your children—as you find in the Church of Jesus Christ!

We are not boasting; we are just stating facts. We might not say it to you officers of these auxiliaries, but we love you, and in our hearts are prayers for your success. And the priesthood quorums, the deacons and the Aaronic Priesthood, the teachers and the priests—there again, every one enrolled, an opportunity for every boy to be active; instead of having the gang-spirit, where the members try to destroy or to interfere with the ease and comfort of others, we have them active and rendering service to others. And that means, as President Clark stated, over a hundred thousand of them, and the Presiding Bishopric bringing in the Senior Aaronic members; then the Melchizedek, the elders, seventies, and high priests—there is where we touch our home life.

There are three parables to which I shall refer and close, all relating to lost ones. What I have said relates to preventing them from getting on the highway that leads to the detention home or to the penitentiary. Christ gave three parables which you will find in the 15th chapter of Luke. One is the parable of the Lost Sheep which wandered away from the flock; the second was the loss of one of Ten Pieces of Silver by a housewife; and the third was the Prodigal Son.

The first referred to one that just simply wandered because it wanted to seek the best in sustenance of life; there was no sin involved. It became so engrossed in its own welfare that it wandered away from the flock.

The second was largely due to carelessness, neglect; and the third was a determination to an abandonment to a life of indulgence and sin.

Now you will find many in the Church of these boys and girls who drift from the Church because of other interests. They are not bad boys. Find them, bring them back into activity in the fold.

In the second parable, the parents, through carelessness, let the girls go, or

(Continued on page 446)

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President David O. McKay

Concluded

the girls defy parental interference or authority. Often the boys start out with wrong companions. You know how to deal with them—get them, too, into activity.

The third, the prodigal son or the prodigal girl who goes down the line, who refuses the invitation to come back, refuses to enter into the activity of the Church—such a one, as did the prodigal son, will go, I suppose, until he comes to himself and then, as President Richards so eloquently expressed today, the spirit of repentance and the spirit of forgiveness will be operative.

Brethren and sisters, may our Heavenly Father sanctify the instructions, admonitions, and testimonies that we have heard throughout this great and memorable conference. May he fill our hearts with love for one another in the true brotherhood of Christ. May that love in our homes, in our groups, in priesthood, and in the auxiliaries radiate so effectively that others seeing our good lives may be led to glorify our Father in heaven, I pray, in the name of Jesus Christ. Amen.

Pioneers of the Spirit

(Continued from page 392)

that you may look upon the decisions that we young people make today.

There are many of us who just drift into the most important decisions of life. We yoke ourselves in marriage with those who do not belong to the Church; we deny ourselves the most important blessings in life, here and eternally; in addition, we bring heartache and sorrow to ourselves and our parents.

I know a very attractive young woman, who comes from a good Latter-day Saint home, who chose unwisely. One day she met a young man at school and accepted a ride home with him. What enticed her to make such a choice? It was Bob's new car and his open pocketbook to buy Jane anything she desired. But what about the spiritual values? Did Jane choose them? Did she choose to be a pioneer of the spirit? She did not recognize the error of her ways until after they were married. She had not intended to bow down and serve these strange gods, but day by day she chose auto rides in the canyon, trips over the week end, and other alluring amusements, instead of attending Church where she would make her offerings and bow herself in humble prayer to the True and Living God.

(Continued on page 448)

THE IMPROVEMENT ERA

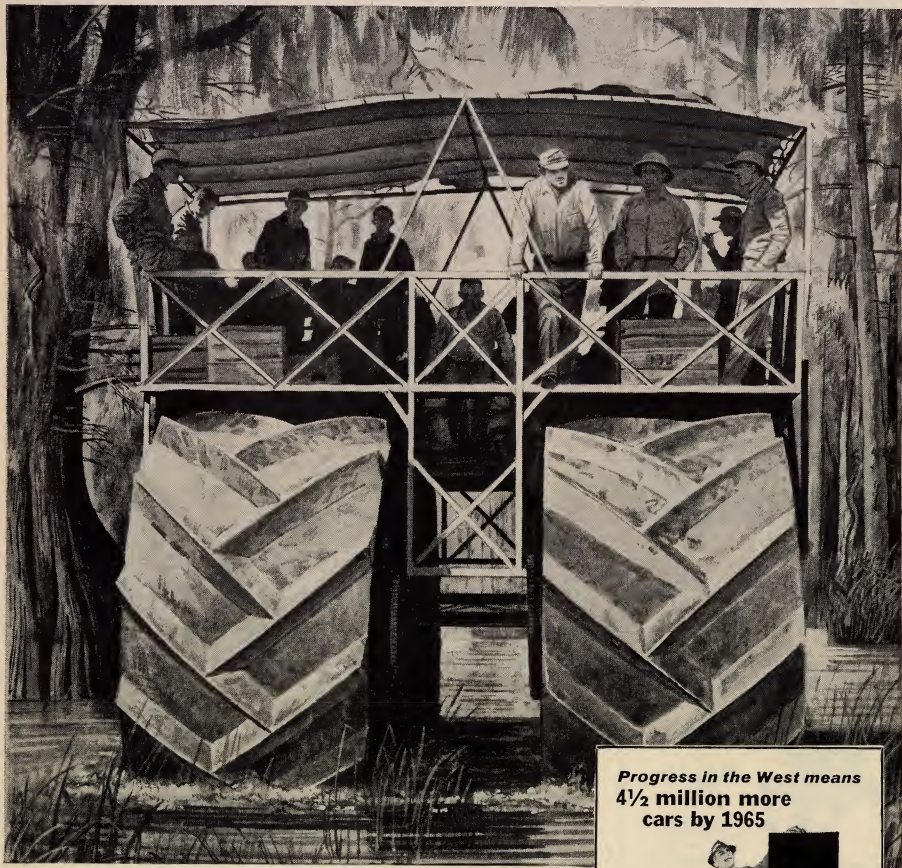
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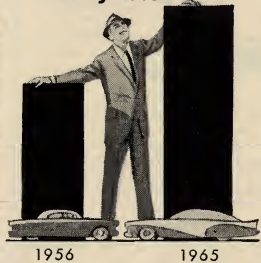


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PIONEERS OF THE SPIRIT

(Continued from page 446)

What a mission we can perform if we will only say to our friends, "Let us choose this evening the recreational activities that will safeguard our faith and maintain our high moral standards. Let us choose programs that are sponsored or recommended by the Church."

I know the strength and power of these teachings, for I have experienced them in my own home. I have been inspired with a love that removes all barriers to the spiritual life. I have witnessed the unity produced by family prayer, as we kneel and rededicate our lives to the service of

(Concluded on page 450)

Some Consequences of Quarreling

Richard L. Evans

THERE IS AN old hymn which could be quoted often, and oftener remembered: "There is beauty all around, When there's love at home; There is joy in ev'ry round, When there's love at home. . . ." In keeping with this thought and theme, one philosopher wrote: "A happy family is but an earlier heaven."² A home can be an earlier heaven. It often is. But the spirit of quarreling and contention sometimes enters in to detract from peace and happiness and love and loyalty. And not only does it adversely affect the actual participants, but it also adversely affects those who are present as non-participants. Nagging and quarreling and picking at one another with pettiness and with critical and sarcastic comment adversely affect the lives of everyone around—at home, at work, at school, in a community or country, or in any social situation. In his account of the Crimean war, Lord George Padgett wrote of two eminent men who were supposed to be on the same side, but who were constantly quarreling and contending. "They were," he wrote, "like a pair of scissors who go snip and snip and snip, without doing each other any harm, but Heaven help the poor devil who gets between them."³ The illustration isn't altogether apt because the two parties to a quarrel, more than the two sides of the scissors, do wear each other away. They do not go free from the effects of their feuding. But it is also true that those who live with it and witness it, also pay a price. Children caught between quarreling parents pay a price. Parents between contending children pay a price. Everyone around quarrelsome and contentious people feels the adverse influence, and it is far-reaching in its effects. Mothers and fathers should counsel with one another; parents should present a oneness before their children; and families should live in love and loyalty and avoid the rash things sometimes said that could leave scars and hurts forever after. The subject suggests two immortal sentences: first, ". . . cease to find fault one with another. . . ."⁴ The second is from the Sermon on the Mount: "Blessed are the peacemakers: for they shall be called the children of God."⁵ Constant quarreling is contemptible.

"The Spoken Word"

FROM TEMPLE SQUARE

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¹Author unknown.

²Bowring.

³Cecil Woodham-Smith, *The Reason Why*.

⁴D & C 88:124.

⁵Matthew 5:9.



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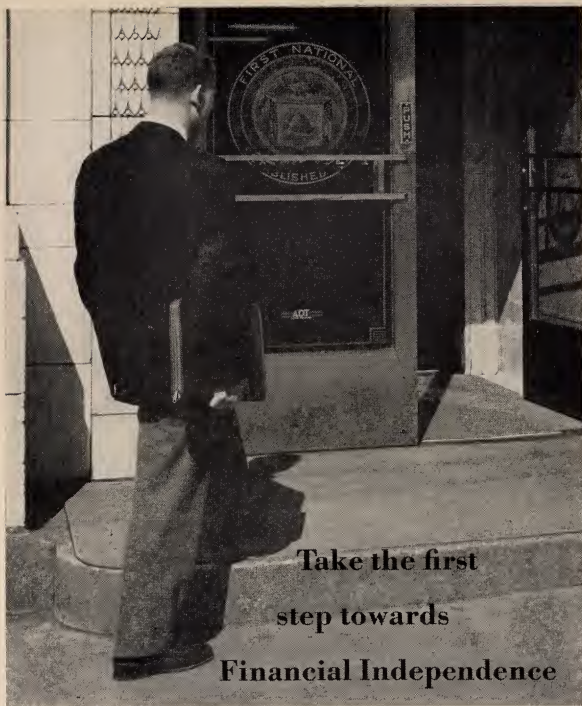
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Pioneers of the Spirit

(Concluded from page 448)

our God. I know there is a spiritual power in a family that has been united by a temple marriage.

As the youth of this Church we come to the spiritual horizon in our living when we choose to enter the temple. This important choice shows our willingness to dedicate ourselves to serve God and is an evidence of our sincerity of spiritual purpose. We have chosen the high road of service to our fellow men; we have loved God with all our hearts. Now we can kneel humbly with our companion in the temple and pledge our devotion to the highest ideals for eternity. As we rise from this sealing and blessing by the Holy Priesthood, we now start on an even greater mission of being pioneers of the spirit.

Arise, oh, youth of Zion, arise! Our work has just begun. Let our testimony of the truthfulness of this restored gospel be as firm as the granite that supports the temple of our God. This testimony shall radiate into the lives of those with whom we associate in building a better world. This is the glorious horizon toward which we march as pioneers of the spirit.

"Come Down, Zaccheus"

(Continued from page 385)

Jerusalem. If you want to go, I will take you to meet him there. You want to go, don't you?"

The suspense of waiting to hear from Enoch, and the desire to become important had overcome almost all resistance.

"Yes, yes, I want to go. But I am sure that my father would forbid it. How can I gain his consent?"

"Tomorrow is the sixth day," the tax collector replied. "If we leave early for Jerusalem, you will not be missed until nightfall. The following day will be the Sabbath, and your father, righteous man that he is, would not follow on that holy day. We would have two days' start, and you would be on board ship for Tyre before he could get to Jerusalem."

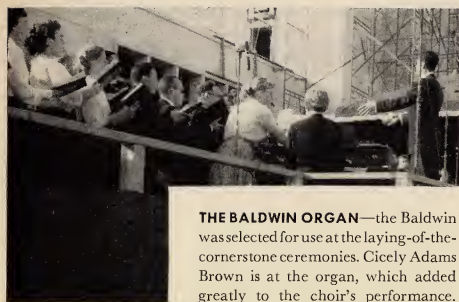
So ZACCHEUS left Jericho, and for seventeen years it remained but a memory to him.

The venerable old Enoch wasted no time in starting the boy on his duties. He learned fast. As Enoch

(Continued on page 452)

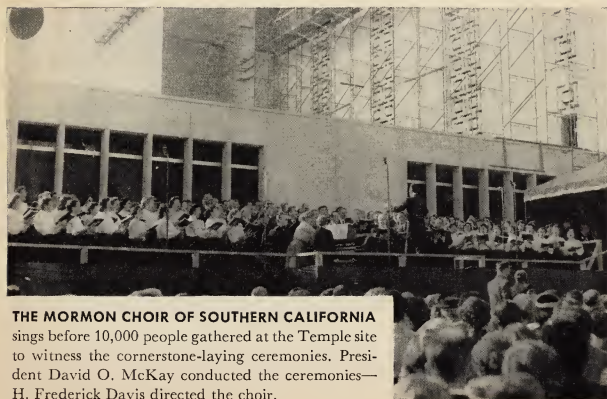
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"COME DOWN, ZACCHEUS"

(Continued from page 450)

became more feeble, Zaccheus' responsibilities increased. By the end of the third year, he was tax collector in all but name.

In his work at Tyre, Zaccheus met Quartus, the Roman legate, whose wife's sister had married the governor at Caesarea. Whenever the opportunity arose, he did favors for Quartus to place him in his debt. He

remembered the words of Ethan that wealth and power could come to a shrewd tax collector, and Zaccheus was now determined to become a publican.

In the sixth year after Zaccheus came to Tyre, Enoch died, and because of Zaccheus' ability and through the intercession of Quartus in his behalf, he became a publican at

(Continued on page 454)

The love of light and learning . . .

Richard L. Evans

LAST WEEK we talked of the reality of the resurrection and of man's immortality. Scripture and reason and revelation, as well as the very awareness within us, all attest to man's eternal continuance. Since this is so, since men are immortal, how should we best use our time, what should we most try to acquire? The answer to this calls for another question: What can we take with us when we leave this life; what can we take with us into eternity?—the reward of our works, the love of loved ones, memory, the knowledge of truth, intelligence, our own indestructible identity—and the power to progress. Since this is so, what men learn, what they think, what they know, how they live, what they are inside themselves, is of everlasting importance. And this places a premium on the pursuit of knowledge, on the love of learning, on acquiring true and timeless things within ourselves. This places less of a premium on mere things and more on what we could carry with us—anywhere—wherever we went—even if we had to flee for our lives—even if we lost our lives. This places a premium on learning, not as narrowly defined, not merely as academic credits and credentials, but learning in the largest, sincerest sense, with the assurance that "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection."¹ This places an obligation upon us to improve our minds, to feed our souls, to seek, and never to be smugly satisfied, and never to starve the spirit, and never to pursue the search along too narrow lines—but to feed each side of ourselves and acquire acquaintance with great truths, great books, great minds, great men; with scripture and with things of the spirit, as well as the tangible physical factors—in short to seek out everything ". . . virtuous, lovely, or of good report or praiseworthy . . ."²—to seek knowledge, truth, and understanding for the present and for everlasting life, for "The glory of God is intelligence . . ."³—and intelligence leads to light and truth, and to the love of light and truth. All this makes learning and the sincere love of learning, the love of truth and light, not only an opportunity but also an obligation.

"The Spoken Word"

FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
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¹ D & C 130:18.
² 13th Article of Faith.
³ D & C 93:36.



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"Come Down, Zaccheus"

(Continued from page 432)

Tyre. He established a reputation for being fair and grew in stature among the citizens of Tyre. He was a man of importance before he had reached his thirtieth year. But his physical stature remained one of the smallest among men. As an officer of the Roman government, and with his fast-growing wealth, none dared remind him of his lack of size. As he became a man of influence, Zaccheus never forgot his contact with the governor, and each year found Quartus farther in his debt. He was very careful to make complete reports to the governor and to see that all taxes were sent to him when they were due. He became known among the officialdom of Rome as a capable servant.

With his increasing wealth and popularity among the Roman officials and his acceptance as a man of importance among the citizens of Tyre, Zaccheus realized part of his boyish dream. He was happy in Tyre. But there were memories of his home in Jericho, and oftentimes the desire to return would come. The words of Ethan came back to him, "It is even possible that you could return to Jericho as tax collector." Then the fire would burn anew in him to gain the recognition he had so long desired from those who had mocked and scorned him.

He had communicated his desire to Quartus on occasions, and that good official had promised to mention it to his brother-in-law, the governor. And so the thirty-two-year-old Zaccheus was summoned to Caesarea during his eleventh year as publican, and commissioned, not merely tax collector, but as chief of the publicans in Jericho. Now he had gained his desire.

He expected to be congratulated for his achievements and to be recognized as a successful man returning to the scenes of his boyhood. In Tyre he had been accepted for what he was, an official of the Roman government, for Tyre was made up of Romans, Greeks, and Syrians, all loyal to Caesar. But in Jericho the Jews hated the foreign oppressor, and that hatred extended to his officials, especially if they were Jews. They were traitors to Caesar.

Old acquaintances crossed the street rather than pass Zaccheus; children pointed at him and whispered about him: He didn't try to go to the syna-

THE IMPROVEMENT ERA

gogue because he had drifted completely away from the things his fathers had held most dear. Once he did visit his home. There he thought he would surely find a welcome from his aged father and mother.

When Zaccheus knocked, Zadok, now bent with years, answered his summons. He stood in the door gazing at his son but did not speak.

Zaccheus, impatient with what he thought was slowness of recognition, cried, "Father, do you not know me? I am Zaccheus, your son." The old man turned, stepped inside, and without a word, closed the door.

In all the great city of Jericho, there was no one who would call him friend except the publicans who served under him and those who were sinners or who were too poor to go to the synagogue. The bitterness grew in Zaccheus' heart.

The years of loneliness passed one by one until Zaccheus became a man of middle age. He carried out the command of Caesar to tax the people with such zeal that it seemed he was trying to wring from the people by this oppression the recognition he seemed unable to gain in any other way.

It was during these years of bitterness and frustration that Zaccheus began to hear accounts of a new rabbi, a carpenter of Nazareth, who was reported to be a miracle worker, and a teacher of increasing popularity among the poorer classes of people.

Whoever he was, this man was a rabbi, and in Zaccheus' bitter heart, this was enough to make him the object of scorn and hatred. In fact, the more he heard the more he despised this new teacher, and when he heard the new master's teachings, he would ridicule them. "Love your neighbor," he would say. "Yes, that would be easy enough for one who had nothing but kind friends. Would this miracle worker still love his neighbors if his home town had disowned him?"

"Love God! Loving God would be easy enough for a person who had been endowed with physical might as he had been. Would this carpenter love him so much if he had been cursed with a fragile body such as mine?"

"Love your enemies! What does this Nazarene know of enemies? Would he still love them if they mocked him and ridiculed him wher-

ever he went? No, he is too popular for that. He is the hero of the people. They do nothing but idolize him!"

And the bitterness in Zaccheus' heart grew as he thought of this new teacher who had everything in life that he had wanted.

One day when he was told that Levi, an associate of his and a publican at Jerusalem, had left his office to follow this Jesus, Zaccheus was incredulous. "How could it be?" he raged. "How could one who has known what Levi has, who is as well-educated and as well to do as he, be taken in by this visionary miracle worker who foretells a life of peace and harmony among men?" Yet Zaccheus was impressed, for Levi was known among the Romans as a capable and intelligent publican.

ALMOST THREE YEARS passed, and Zaccheus heard of the teachings and doings of this Nazarene wherever he went. Though Zaccheus still publicly denounced this new imposter, he could not drive the things that Jesus had said and taught from his mind. So it was with mixed resentment and expectancy that when he

(Continued on following page)

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"COME DOWN, ZACCHEUS"

(Continued from preceding page)

heard the Master would pass through Jericho on his way to Jerusalem, Zaccheus determined to take the occasion to see the man for himself.

On the day of the arrival of Jesus, the streets of Jericho were thronged with people who desired to see the man of whom they had heard so much. As Zaccheus passed along the street that led from the gate of the city, his bitterness toward the wandering preacher filled him with anger! Jesus had everything—acceptance of his neighbors, physical strength, and approval of the crowds! To add to Zaccheus' misery, he was not able to find a place in the crowd where he could see the road. Larger men had taken their places along the way that Jesus would come. He was not large enough to see over them or strong enough to force his way to the front. Was his size, he asked himself, to keep him from even seeing this person?

Then he saw a sycamore tree whose branches extended over the road. He ran quickly to the tree and climbed to a branch directly above a group

of Jews. He could hear them talking, and as he listened, he heard strange things. One of the Jews was saying, "My brother, who was in Nazareth that day, told me of the return of Jesus to his home town, and how his neighbors rejected him. They took him by force and would have thrown him from the hill to his death if some power had not helped him escape."

"They say that he tried to go back to his home in Nazareth a second time, but the people mocked him as the carpenter's son," a second man added. "He has never been back to his home again."

"Yes," the first continued, "they shouted at him to perform miracles, and when he couldn't because of their unbelief, they jeered him and drove him from the city."

Zaccheus was startled. Was it possible that this man who was teaching that we should love our neighbors had been despised by his home town?

As Jesus reached a place near the tree where he could see Zaccheus, he stopped, and looking up spoke, "Zaccheus, make haste and come

down, for today I must abide in thine house." His voice was clear and strong as one who spoke with authority, yet a tone of sadness was there.

For a moment bitterness and desire struggled in Zaccheus' heart. Then his old desire to be recognized conquered, and here he thought was a way to fulfil it: Now he could walk down the street by the side of this famous and popular man, and all Jericho would be watching him. Quickly he scrambled down from his perch, pleased that this person of note had paid special attention to him and had even called him by name before all this multitude of people. Pride stretched him to his full height as he took his place beside the Master and started toward his home.

No sooner had they started to walk together, than Zaccheus became conscious of a rumbling among the Jews who lined the roadway. They were ridiculing Jesus, saying that he was going to be the guest of a sinner, for the Jews classed the publicans as sinners. Zaccheus glanced at his guest. Surely he had heard what they were saying. But Zaccheus could see no trace of anger, only a look of deeper compassion came over the Master's

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face. Was it possible that this man was ridiculed by his enemies and yet still loved them and taught others to do the same?

As they walked, Zaccheus reflected upon the stories he had heard that day concerning this man. Then, the pride with which he had started to walk by the side of Jesus gradually drained from him, and the sense of humility that comes in the presence of great men took possession of him. By the time they reached his home, Zaccheus was in a most violent, inward turmoil. But one thing was becoming more clear: His guest wasn't an ordinary man!

As they sat at meat, the love the Master bore Zaccheus and others, and the peace of his life, stirred the publican's troubled soul.

Afterward the weary travelers retired early, but for the master of the house there was no sleep. As the long hours of the night passed, he walked through his garden, trying to bring some peace to his mind. As questions arose, many of the teachings of Jesus that he had heard from others came clearly to him. They were thoughts at which he had once scoffed, but now he saw them exalted to their full meaning by the personality of their Divine Teacher.

"Why," the publican asked himself, "why did he, a Jew, come home with me, a tax collector, despised by all other Jews? And then he remembered that Jesus had once said that it was the sick, not the well, who needed a physician. The story Jesus had told of the good shepherd who went to look for the one lost sheep came forcefully to his mind. Zaccheus recognized in himself the sheep and in his visitor the shepherd who would rejoice at his return to the fold.

"But this man—how could he love his neighbors after they had so misused him?" Zaccheus wondered how it was possible to love his enemies. The words of the Savior came as though taunting him, "For if ye love only them which love you, what reward have you? Do not even the publicans the same?" Zaccheus' head bowed as he seemed to hear the voice continue, "And if ye love them only who love you, what reward have you? For sinners do even the same. But love ye your enemies and do good; and your rewards shall be great; and ye shall be the children of the highest; for he is kind to the unthankful and the evil. Be ye therefore merciful as your father is also merciful."

(Continued on following page)



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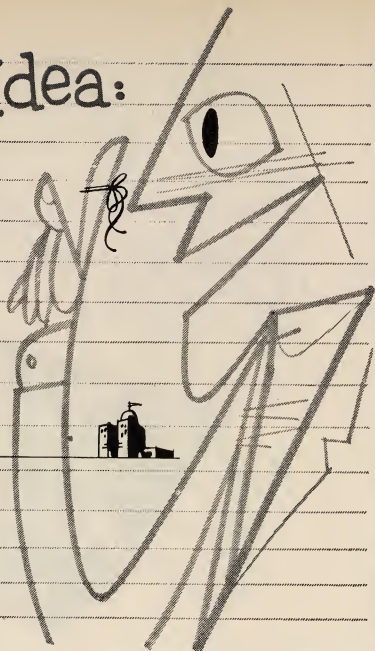
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"Come Down, Zaccheus"

(Continued from preceding page)

Zaccheus remembered the words that had been repeated to him by one who was with the multitude on the mount. "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

"That is all well and good for those who abuse you but once," Zaccheus justified himself. "But when people continue to abuse you, time after time, it is a different matter." Then he remembered the many abuses the Master had suffered, and he recalled something about forgiving those who misused not seven times, but seventy times seven.

Zaccheus' thoughts now turned to his visitor and the look of sorrow and sadness that seemed to be ever present on his face. He recounted to himself all the suffering that had been forced upon Jesus and remarked to himself that Jesus was not a large man. This brought to his mind again his own resentment at not having been born with greater physical prowess, and the old bitterness started again to seep into his thoughts. Again recalling the Master's teaching that we should love God, he asked himself how Jesus could possibly love a God that had not given physical excellence. Was such a God good? But he had heard that Jesus had rebuked some who had called him good and told them that there was none good but God. If with all his compassion toward others and after the many things he had done for others Jesus would not class himself good in the same sense that God was good, then his Father must be one of supreme goodness. He remembered that Jesus had likened his Father to an earthly father who, being evil, knew how to give good gifts to his children. How much more, he said, would our Father in heaven give good gifts to his children who asked him. He had taught that even a sparrow's fall is known and recognized by the Father, and had reminded his listeners that they were much more in the sight of God than the sparrow.

Who was this visitor with such power to disturb the thoughts of others—this man who had come to his house today? John, who had baptized him in the Jordan had saluted him as the Messiah for whom

Israel had so long waited. His disciples had called him the Son of God, and pointed to his miracles as a testimony of his divinity. As Zaccheus contemplated and accepted these thoughts, there came to his soul the sweet words, "Be still, and know that I am God."

A burning came into his bosom, and he knew that he had, that night, in his home, entertained the Savior for whom mankind had waited through the years.

That thought accepted and embraced by Zaccheus brought deeper trouble than any before. How could he rectify his life—he who had so long lived in opposition to all that the Master taught? How could he ever hope to gain the glory that the Master promised his faithful followers? A still, sweet voice seemed to say within him, "Forgive, and ye shall be forgiven."

The resentment that Zaccheus had held so many years toward others melted before his desire for forgiveness, and he forgave all men any wrong that they had ever done him.

And as the morning sent her first messengers before her, Zaccheus turned to his house saying, "It is good for me to draw near to God; I have put my trust in the Lord God."

Zaccheus refreshed himself and saw to the preparation of food for his guests. When he heard the steps of the Master, he ran to meet him. Zaccheus fell to his knees, but Jesus bade him rise. And Zaccheus said "Behold, Lord, the half of all my goods I give unto the poor; and if I have taken anything from any man by unjust means, I restore it fourfold."

Jesus placed his hands on the head of Zaccheus and said unto him, "This day has salvation come unto this house, for as much as he is also a son of Abraham; for the Son of Man is come to seek and save that which is lost."

And in the heart of Zaccheus there was peace.

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There Were Jaredites

(Continued from page 391)

forth against thee; its flame is deadly to thy soul, the words of power to thy body, thy spirit. The mistress of fire prevails over thee, hooks flame into thy soul; it makes an end of thee."⁹⁴ And this: "... fire therefore is upon all thy ways. Pchit does evil to thee, she flames, the great fire, lady of slaughter, mistress of the spark, she removes thy flesh, she injures thy soul; the flame burns thee up."⁹⁵ And this: 'Fire comes forth roasting you, frizzling it frizzles you. . . . It bites you in the name of Set. Retreat! Go back ye Sebaul! . . .'"⁹⁶

"Enough!" cried F., throwing up his hand. "We get the idea. . . ."

"But the ironical thing is that after all that fuss, it was the coming of the rain with the north wind that put down the serpents—'made them cowardly' as the saying went. 'The breezes of the North winds blow, and at the voice of the thunder-cloud roaring,' the serpents pass away to the east."⁹⁷ So the serpents were destroyed, and the land was settled, and the king forever after wore the Uraeus serpent on his brow, to strike deadly terror into his enemies: 'The heat of the flaming breath of his uraeus serpent is like that of the *Rnn-wt-t* serpent on his forehead. N. has put fear in their heart making massacre among them.' (Pyr. 302a-d.) Note the combination of heat, drought, serpents, and massacre. The uraeus serpent was a life-sized and frighteningly realistic reproduction of the most poisonous serpent known, all ready to strike—it was supposed to paralyze the beholder with fear. The *Pyramid Texts* tell us that its purpose was not only to terrify human enemies, but especially to outface and outfight real serpents—it is the insignia of the first Pharaoh in his capacity of destroyer of the serpents." (Pyr. 238a-b; 244a-b; 442a-c; 443a-c; 444a, etc.)

"Well, well," said F., rising and stretching, "I guess we do have an epic world or something very much like it, in earliest Egypt."

"Even in the agrarian state of the old kingdom," Dr. Schwulst added, "all the elements are there. Of course we are still far from knowing just what things were like—it is so easy to reconstruct vivid and convincing pictures in the imagination, eking them out with archaeological

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bits here and there, only to find some day that we have been hopelessly wrong on all the main points. The whole idea of a nomadic or 'epic' element in Egyptian culture is a new one, though it is getting more attention all the time."

"Wouldn't you agree," Blank asked, "that no one one hundred and twenty years ago thought it would be like this?"

"No one dreamed of such a thing fifty years ago," was the reply.

"But where has this got us?" Professor F. asked as he put on his coat.

"Just one important step along the way," said Blank, "and the next step should take us to Mesopotamia."

"I thought we had already agreed," said his friend, "the Babylonian origins were Heroic."

"But we haven't said why yet," Schwulst reminded him, "and it would be a shame to overlook all that beautiful Sumerian epic poetry. There's much more of it, you know, than you'll ever find in Egypt. How about a week from Friday?"

(To be continued)

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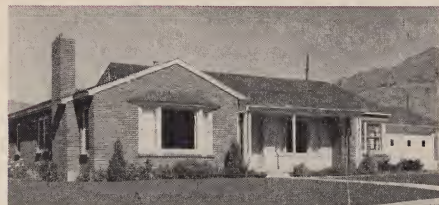
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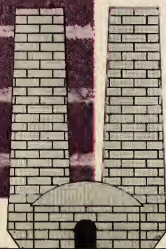


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High Adventure

(Continued from page 389)

long rest. The trail led through groves of great trees. Occasionally they were forced to ford the rapid torrent of the river, sometimes they skirted great cliffs, and once they came out onto a ledge which overhung an immense drop of thousands of feet. And then the pass! Gradual had been the ascent on the west side, so they were not prepared for what they saw. The mountain fell steeply away to the east so that the whole panorama of the great basin met their eyes. Range upon range rose up out of the valley floor, the ends of each terminating as suddenly as it had begun. One could almost pick out the trail east as it must go to dodge these immense ridges. They were happy days for Jed.

Toward night of their seventh day they arrived at a spring of water.

"Let's camp," ordered Standage. "No point in going farther till we've had supper."

"Look's like someone's been here before," said Johnson. The campground certainly was in great disorder. Scattered about were pieces of cloth, broken pack saddles, cooking pots, frying pans.

"Someone must have left in a hurry without time to pick up their belongings."

Jed wandered around the spot looking for something he could use. As he came into a place where the grass was thick, he noticed a brown object half hidden in the long grass. "Standage," he called, "come here quick!"

Standage rushed over to him.

"What is it?" he asked.

"Look here," and Jed stooped and picked up a brown buckskin bag. A loop for the neck had been cleanly cut, and the dangling strip bore the marks of a sharp knife.

"That's Cox's bag! Then where's Cox? The gold's still in the bag! Boys, there's been foul play. Scatter and see what you can find!" Standage was sharp in his command.

A short distance to one side they found three partially filled holes. No one needed to imagine the truth that they feared. A shovel was brought, and shortly they exposed to view the bodies of their three friends. With tragic horror they pieced together what must have happened. Set upon by Indians as they made their camp, they had apparently had little chance

THE IMPROVEMENT ERA

to defend themselves. Cox, fearing the worst, had managed to cut loose his bag of gold and drop it in the grass before he had been struck on the head and killed. All the bodies were mutilated.

The next day the men sadly dug three graves and gave proper burial to their friends. With axes they cut three headboards and carved the names of the slain comrades, with the date:

Henderson Cox
David Allen
Daniel Browett
July 1848

A sermon was preached, the graves dedicated. Then the little party faced the east continuing the journey.

Standage took charge of the bag of gold. "I'll take this to Mrs. Cox," he said. "She'll be needing it more than ever now."

The horses of the party turned the point of the hill and headed for the squatty square fort in the valley of the Salt Lake. Off to the left steam seemed to arise from some warm pools or springs.

Already they had greeted several parties of men on horses heading north. Captain James Brown, their old Battalion companion, had invited them to stay at Brown's Fort on the Ogden River, but Standage had told him about the gold for Mrs. Cox and pressed on.

"Well, boy," he said to Jed, "we're about there. I hope you're going to want to stay."

Jed was silent.

Curiosity spurred them to turn their horses over to the left to see the steaming pools. Standage dismounted by the side of one. He stopped and inserted his hand. "Just right," he said. "It's been a long time since I've had a bath. What do you say, Jed?"

Jed had a sudden surge of desire.

"Why can't I be baptized?" he suddenly said. "I believe all you've told me. I think you are the best people on earth. I want to join you."

"If you believe, you may!" said Standage.

"Then let's do it now."

"Having been commissioned of Jesus Christ," began Standage.

Jed felt a sweet peace. "I baptize you. . . ." The water closed over his head. As they stepped forth, Jed Colby had found a new life with his new friends.

(The end)



NEW! "FILL-AND-GRILL" PIZZA



PIZZA DOUGH

Measure into bowl 1 cup warm (not hot) water. (Cool to lukewarm for compressed yeast.) Add 1 package or cake Fleischmann's Yeast, active dry or compressed. Stir until dissolved. Stir in 1 teaspoon sugar, 1½ teaspoons salt and 2 tablespoons olive oil. Beat in 2 cups sifted enriched flour. Stir in an additional 1½ cups sifted enriched flour (about). Knead until smooth and elastic. Put into greased bowl; brush top with shortening. Cover. Let rise in warm place, free from draft, until doubled in bulk, about 45 minutes. Punch dough down. Roll out into eight 8-inch circles. Place on lightly floured baking sheets. Cover with damp towels. Let stand 15-30 minutes. Preheat oiled heavy skillet over medium heat. Cook circles

until light brown, about 5 minutes on each side. When cool, stack and wrap in aluminum foil. Store at room temperature 1-8 hours as needed. When needed for use, put circle into preheated oiled heavy skillet over medium heat. Top as directed for Pizza Topping. Cover and cook until hot, about 5 minutes. Makes 8 servings.

PIZZA TOPPING

Thinly slice 1 pound Mozzarella cheese. Mix together 2 cans (6 ounces each) tomato paste, 1 cup water, 2 teaspoons salt, ¼ teaspoon pepper, 2 teaspoons crushed oregano. Top each circle of dough with cheese slices, then tomato mixture, sprinkle with Parmesan cheese and about 1 teaspoon olive oil.

"Make the crust ahead—get the flavor and texture that only yeast can give,"

says Mrs. Albert Urry, prize-winning cook of Salt Lake City. "You can fix the yeast dough ahead, fill and grill at the last minute—in the skillet on your range or outdoors on your grill!

"And for best results use Fleischmann's Yeast, as prize-winning cooks do. Either the cake yeast—or the dry yeast that keeps for months. It's so fast and easy."



TRY THE DRY
YEAST IN
"THRIFTY THREES"



Free Recipes for main dishes with wonderful "yeast-riz" crust. Pick up a leaflet at your grocer's Fleischmann's Active Dry Yeast display or write to: Yeast, Dept. F.H., P. O. Box 48515, Los Angeles, Calif.

Melchizedek

Melchizedek Priesthood—

Ordinations and Settings Apart- (Continued)

INTRODUCTORY STATEMENT

THIS ARTICLE is a continuation of the one which appeared in the May issue of *THE IMPROVEMENT ERA*. (May 1956.) In that article special emphasis was given to a definition of the Melchizedek Priesthood and also to a discussion of the meaning of keys to the Melchizedek Priesthood. The fact was pointed out that the President of the Church of Jesus Christ of Latter-day Saints is the only man upon the earth at any given time who holds all the keys to the priesthood, which keys include a complete authorization to build every phase of the Church and kingdom of God here upon the earth. Thus President David O. McKay is the one who holds the "keys of the mysteries and revelations" at the present time.

PRESIDENT OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

First—Prophet, Seer, Revelator, and President of the Church of Jesus Christ of Latter-day Saints:

Through divine appointment and the keys and the power of the priesthood which he has received, the President of the Church of Jesus Christ of Latter-day Saints is the Lord's divinely instituted mouthpiece and servant in his kingdom. He stands as the prophet, seer, and revelator to the members of the Church of Jesus Christ and also to the people of the world who will give heed to his inspired instructions. It is to the President of the Church, and to him only, that the Lord gives revelations for general Church guidance. He is the divinely chosen and authorized representative of the Lord here on earth, having been divinely appointed to stand at the head of the kingdom.

He serves under the direction of our Lord and Savior, Jesus Christ, over whose Church he officially presides here in mortality.

Second—President of the Melchizedek Priesthood:

The President of the Church of Jesus Christ of Latter-day Saints also receives the appointment of president of the Melchizedek Priesthood of the entire Church. He functions in that great capacity in connection with his appointment as prophet, seer, revelator, trustee-in-trust and President of the Church. In this calling he is assisted by two Counselors, those three constituting the presidency of the Melchizedek Priesthood.

Third—Delegation of Keys by the President of the Church:

Since, under the direction of our Lord and Master, the President stands at the head of the Church of Jesus Christ here upon the earth and holds all the keys pertinent to the building of the kingdom of God, and since he cannot attend to all the work in the Church himself, he delegates authority to others. It is his right, and his only, to bestow or delegate the bestowal of the keys on holders of the priesthood who receive appointments to various positions. Likewise it is his right to withdraw those keys, release brethren from their positions, and bestow or authorize the bestowal of keys on new appointees, as he may determine. These things are done as occasions may require in accordance with the appointments of men to various positions in the Church and their releases and replacements by other worthy brethren.

Thus it is through the Holy Melchizedek Priesthood and its keys that the President of the Church makes

the numerous appointments of worthy men to positions of leadership throughout the Church; for example, such appointments as stake presidencies, Melchizedek Priesthood quorum presidencies, mission presidencies, temple presidencies, and other appointments are made by authorization and authority of the President of the Church. Each of these appointees receives keys pertaining to his particular appointment.

KEYS BESTOWED UPON PRESIDENCIES

Keys accompany the position and calling of presidencies, but those keys are held only during a man's term in office. The keys of the priesthood which are given to presidencies, bestowed on them by the authorization of the President of the Church, are received for the purpose of directing the work to which they have been assigned.

Each presiding officer in the priesthood holds the keys of presidency which go with his particular appointment; and it is by virtue of the keys which he holds that he is entitled to direct the manner in which the other people in the organization over which he presides use their priesthood in building up the Church or kingdom. Thus, at the time of setting apart of stake presidents, quorum presidents, mission presidents, and Melchizedek Priesthood quorum presidents, the ones officiating place their hands upon the heads of the appointees and bestow upon them the keys which pertain to their offices and callings. As has been pointed out, those brethren retain those keys while they are functioning in those positions, and when their terms of office are completed, the keys are withdrawn and given to their successors.

Priesthood

KEYS OF THE PRIESTHOOD RECEIVED
BY THE TWELVE APOSTLES

The Prophet Joseph Smith bestowed the keys of the Melchizedek Priesthood upon the Twelve Apostles. This he did, so that when he was gone the keys to the kingdom would still be on the earth, and the marvelous program of the Church would continue to be carried forward effectively. President Wilford Woodruff gives us the foregoing facts in the following important and interesting statement:

The Prophet Joseph, I am now satisfied, had a thorough presentiment that that was the last meeting we would hold together here in the flesh. We had had our endowments; we had had all the blessings sealed upon our heads that were ever given to the apostles or prophets on the face of the earth. On that occasion the Prophet Joseph rose up and said to us: "Brethren, I have desired to live to see this temple built. I shall never live to see it, but you will. I have sealed upon your heads all the keys of the kingdom of God. I have sealed upon you every key, power, principle that the God of heaven has revealed to me. Now, no matter where I may go or what I may do, the kingdom rests upon you."¹

The meeting referred to by President Wilford Woodruff was the last one held by Joseph Smith with the Quorum of the Twelve Apostles before the Prophet's martyrdom.

The apostles use the keys to the priesthood in connection with their appointment as members of the Quorum of the Twelve only under the direction of the First Presidency when that council is in existence in the Church. However, upon the death of the President of the Church, the Quorum of the First Presidency becomes disorganized and thereupon the keys to the priesthood, with all their powers and blessings, are held in their fulness by the Quorum of the Twelve Apostles. Under those conditions the Twelve hold all of the powers, gifts, blessings, keys, and priesthood which had been centered in the President of the Church.

TWELVE APOSTLES SERVING AS
PRESIDENCY OF THE CHURCH

Upon the death of the President of the Church, the right and authority of the Presidency rests upon the President of the Twelve Apostles, since that quorum holds the keys of the priesthood and of the kingdom. President John Taylor points out that following the martyrdom of the Prophet Joseph Smith, President Brigham Young was sustained at the general conference in Nauvoo in October to be the "... President of the Quorum of the Twelve, and one of the Twelve, and First Presidency of the Church."²

Brigham Young directed the Church in that capacity for three and one half years before he selected two Counselors, thereby filling the Council of the First Presidency of the Church. Brigham Young was sustained as President of the Church on December 27, 1847.

President John Taylor succeeded Brigham Young in the leadership of the Church. He described the system established by the Lord in selecting a new President of the Church in the following words:

I occupied the senior position in the quorum, and occupying that position, which was thoroughly understood by the Quorum of the Twelve, on the death of Brigham Young, as the Twelve assumed the presidency, and I was their president, it placed

¹John Taylor, *The Gospel Kingdom*, p. 192.

me in a position of the President of the Church, or, as expressed in our Conference meeting: "As President of the Quorum of the Twelve Apostles, as one of the Twelve Apostles, and of the presidency of the Church of Jesus Christ of Latter-day Saints."³

When Wilford Woodruff, who had been serving for some time as the President of the Quorum of the Twelve Apostles, was informed of the death of President John Taylor, he wrote the following in his journal:

President John Taylor's death places the chief responsibility and care of the Church of Jesus Christ of Latter-day Saints upon my shoulders, in connection with the Twelve, which now become the presiding authority of the Church. This places me in a very peculiar situation. It is a position I have never looked for, but in the providence of God this new responsibility is thrown upon me. I pray God, my Heavenly Father, give me grace equal to my day. It is a high responsibility for any man, and it is a position which requires great wisdom. I never expected to outlive President Taylor, but God has ordained it otherwise.⁴

Upon the death of President Wilford Woodruff, September 2, 1898, Lorenzo Snow, the President of the Quorum of the Twelve, stated:

The authority exercised by the First Presidency has been passed on to the Twelve Apostles, . . .⁵

²*Ibid.*

³Mathias F. Cowley, *Wilford Woodruff*, p. 560.
⁴Thomas C. Romney, *The Life of Lorenzo Snow*, p. 419.

(To be concluded)

THE CHURCH MOVES ON

(Concluded from page 374)

18 PRESIDENT Marion D. Hanks of the First Council of the Seventy dedicated the chapel of the Waynesboro (Virginia) Branch, Central Atlantic States Mission.

Holladay Stake organized from portions of Cottonwood (Utah) Stake, with Elder C. Carlos Smith, Jr., formerly president of Cottonwood Stake, sustained as president. His counselors are Elder Heber E. Peterson, formerly first counselor in Cottonwood Stake, and Elder Boyd C. Bott. The Holladay Stake has an approximate membership of 5,500, residing in eight numerically

numbered wards in Holladay. Elder James E. Faust, formerly second counselor in the old Cottonwood Stake, was sustained as president of Cottonwood Stake with Elders Robert L. Marchant and James S. McCloy as his counselors. There are now approximately 3500 members in Cottonwood Stake residing in Cottonwood First, Cottonwood Second, Cottonwood Third, South Cottonwood, and South Cottonwood Second wards. Elder Henry D. Moyle of the Council of the Twelve and Elder Clifford E. Young, Assistant to the Council of the Twelve, were in charge of these changes.

¹Wilford Woodruff, *Millennial Star* (1889), vol. 51, 546, cited in G. Homer Durham, *The Discourses of Wilford Woodruff*, pp. 71-72.



The Presiding

Attendance At Quarterly Stake Conferences Expected Of Aaronic Priesthood Members

ALL AARONIC Priesthood bearers are expected to attend their quarterly stake conference meetings whenever possible; all stake and ward Aaronic Priesthood leaders are expected to teach them.

Unfortunately, some leaders and many boys ask, "What credit is given for attending stake conference?" Some wonder whether they should attend when informed they receive no credits for going to quarterly conferences. This is unfortunate because it may indicate distorted perspectives. When our young men are more interested in "credits" than they are in the performance of "duty," there is something lacking in our basic training program.

AWARD REQUIREMENTS NOT ALL

The individual award program was never intended to outline the whole of a young man's responsibility in the priesthood or in the Church. It is entirely out of harmony with either the intent or purpose of the award program to assume that there are no other duties, responsibilities, or obligations beyond those included therein.

It is not proper that we permit our young men to develop the notion that they should perform only those responsibilities for which they receive credit. Selflessness is one of the cardinal virtues in human behavior—a virtue rarely acquired, if ever, by any person who asks "What do I get out of it?" before deciding whether to perform his duty, especially in the Church.

OTHER DUTIES

Attendance at quarterly stake conference is the duty of any bearer of the Aaronic Priesthood. There is no award credit for the performance of this obligation. Neither are award credits given for kindnesses, courtesies, daily prayers, telling the truth, being honest, keeping the Sabbath day holy, attending Sunday School and YMMIA. But, because no credits are given for these and scores of related duties and responsibilities, shall we forget them? Shall we conclude that they are not part of the over-all Church program for our young men?

We think there are great opportunities for stake and ward leaders to correct

such ideas wherever they are cultivated either by leaders or by the bearers of the Aaronic Priesthood. We believe our Heavenly Father expects the correction to be made.

AWARD RECORDS

The following awards were approved to April 30 for 1955 and are compared with totals for the year 1954.

| | To April 30 | Totals for 1954 |
|--------------|----------------|--------------------|
| Stake Awards | 24 | 32 |
| Ward Awards | 678 | 633 |
| 100% Seals | 3,988 | 3,114 |
| Priests | 6,685 | 7,413 |
| Teachers | 7,473 | 7,548 |
| Deacons | 9,934 | 10,004 |

Study Guide For Ward Teachers June 1956

Prepare Now to Meet God

This life is a probationary state in which we have the opportunity to prepare to meet God. When Adam partook of the fruit of the tree of knowledge of good and evil, he was cast out of the presence of God. He suffered a spiritual death. It is our privilege, if we so will, to come back into his presence and to thus overcome the effects of that first spiritual death.

We know that through the atoning sacrifice of the Savior, the grave has been opened for those who die in mortality. To gain the full benefits of Christ's atonement, we must overcome the weaknesses of the flesh through our obedience to the laws which govern our spiritual advancement, and preserve us against a second spiritual death, a death which would preclude our returning to our former estate to be and abide in God's celestial kingdom, there to rule and reign with him forever.

To give way to the carnal desires of the flesh is to destroy our spiritual natures, to subordinate ourselves to the baser passions of which we are capable, having the knowledge within us of good and evil and likewise the free agency to act, to choose light, virtue, righteousness and life, or darkness, sin, corruption and death. We cannot complain ultimately when our lot is cast, when we have run our course, when the summer is ended and the harvest is over, when the final decree has gone forth from the judgment bar of God, before whom all men must ultimately stand to be judged according to the deeds done in the flesh.

Paul said:

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (Romans 6:23.)

But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance. (Alma 12:15.)

(Read: Romans 8:16-18, incl., 15:25-27; Alma 12:12-24, incl.; Moses 6:49-52.)

INTRODUCTION OF STUDY GUIDE FOR JULY 1956

There Is Strength in Family Prayer

Every home needs the blessings and the strength that come from daily communion with God. Family prayer should be observed to comply with the commandments of the Lord. Love and affection are increased through family prayer. Praying should be rotated with each member of the family participating. There is power in family prayer.

Reference: (3 Nephi 18:21.)

Bishopric's Page

Prepared by Lee A. Palmer

Challenging Records In The Aaronic Priesthood Program



Wayne Sharp
Rexburg 1st Ward
North Rexburg Stake



Gary Willey
Ogden 16th Ward
North Weber Stake



Guy Sharp
Rexburg 1st Ward
North Rexburg Stake



Cornell Taylor
Boise 7th Ward
West Boise Stake



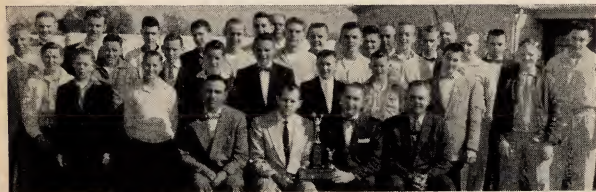
Robert G. Bradford
Yalecrest Ward
Bonneville Stake



Lyman Taylor
Boise 7th Ward
West Boise Stake

PERFECT ATTENDANCE RECORDS at priesthood and sacrament meetings for the number of years indicated, left to right: Wayne Sharp, 7; Gary Willey, 7; Guy Sharp, 6; Cornell Taylor, 6; Robert G. Bradford, 5; Lyman Taylor, 4.

GRIDLEY SECOND WARD, GRIDLEY (CALIFORNIA) STAKE SETS CHALLENGING PACE



Trophy Winners. Bishop Donald Stewart Fife, Gridley Second Ward, Gridley Stake, and his counselors, proudly display the attendance trophy earned by their Aaronic Priesthood members for eight consecutive quarters.

The 1955 record includes 97 percent individual Aaronic Priesthood awards; 88 percent attendance at priesthood meeting; 85 percent attendance at sacrament meeting; nine 100 percent attendance seals.

PERFECT ATTENDANCE RECORDS



Bishop Ray D. Theuson, Lewisville 2nd Ward, Rigby (Idaho) Stake, proudly presents five Aaronic Priesthood members with perfect attendance records at priesthood and sacrament meetings for the years indicated, left to right: Dee Theuson, 6; Clair Theuson, 5; Kenneth Hahn, 5; Richard Jenkins, 5; Rev. Harris, 4.

Speaking of his general secretary, Allen Lewis, Bishop Theuson said, "He can't be beat anywhere in the Church," and of his quorum advisers said, "They are tops."

PINS PRESENTED AARONIC PRIESTHOOD

Coveted Awards. Clarence Rockwood, chairman of Highland (Salt Lake City) Stake committee, presents Aaronic Priesthood pins to Richard Jeffs, James Spencer, James Platt, Reed Bolander, Jr., Cristian Fomesbeck, Parley's Fourth Ward,



PERFECT ATTENDANCE FROM LONG BEACH (CALIFORNIA) STAKE

The stake presidency and stake committee for Aaronic Priesthood under twenty-one, front row, are shown with the twenty-four Aaronic Priesthood members who maintained a perfect record of attendance at priesthood and sacrament meeting for one year.



Today's Family

ALLIE HOWE
Editor

Planning and Caring for Food Storage*

(Second in a series of articles on the family food storage program.)

LAST MONTH in these pages, THE IMPROVEMENT ERA presented the basic Church plan for one to two years' supply of food for each member of your family. Beyond the limitations of that article, the Church makes no specific recommendation but suggests the contents of your larder be determined by your family's

*Prepared in co-operation with Edwin O. Haroldsen and Elna Miller, staff Utah State Agriculture College, Logan, Utah; and Hazel Stevens, Utah State Department of Health.

likes and dislikes and nutritional needs, immediate climatic or living conditions, or as recommended by the local state nutritional council, the nutritional departments or extension services of land grant colleges.

Acknowledging that opinions vary even within the realms of the experts and that there is no one possible ideal, the editors of this magazine have sought assistance on the subject of food storage from acknowledged authorities and present the en-

suing information not as a Church recommendation but as a possible guide.

SUGGESTED FOODS TO STORE¹

FRUITS

| | |
|------------------|------------|
| Canned | |
| orange juice | apricots |
| grapefruit | peaches |
| grapefruit juice | applesauce |
| tomatoes | pears |
| tomato juice | pineapple |

Dried

| | |
|---------|----------|
| figs | apricots |
| raisins | dates |

VEGETABLES

Canned

| | |
|------------------|------------------|
| green beans | spinach |
| green peas | peanut butter |
| green lima beans | cooked dry beans |
| corn | pork and beans |
| beets | |

¹As recommended by the Utah State Department of Health bulletin, February 1955.

Suggested Weekly Quantities of Food at Low Cost for your Family

| Family Members | Milk | Eggs | Meat Fish & Poultry | Citrus Fruits & Tomatoes | Leafy Green or Yellow Vegetables | Potatoes | Dry Beans Peas Nuts | Other Fruits & Vegetables | Flour Cereal | Fats & Oils |
|--------------------------------|--------|---------|---------------------|--------------------------|----------------------------------|------------|---------------------|---------------------------|--------------|--|
| Children, Preschool 1-6 years | Qts. 6 | No. 5-6 | Lbs. Ozs. 8 | Lbs. Ozs. 1 12 | Lbs. Ozs. 1 12 | Lbs. Oz. 1 | Lb. Oz. 2 | Lbs. Oz. 1 4 | Lbs. Oz. 1 8 | Lbs. 1/2 butter or margarine per person per week |
| 7-12 years | 6 | 6-7 | 1 8 | 2 4 | 2 | 2 8 | 5 | 1 12 | 2 4 | |
| Adolescent Girls 13-20 | 6 | 6-7 | 2 | 2 4 | 3 | 3 | 5 | 1 12 | 3 8 | |
| Adolescent Boys 13-20 | 7 | 6-7 | 2 | 2 8 | 2 12 | 4 8 | 8 | 2 8 | 5 | |
| Women | 5 | 6-7 | 2 | 2 8 | 2 4 | 3 | 5 | 1 12 | 3 8 | |
| Men | 5 | 6-7 | 2 | 2 8 | 2 8 | 4 | 6 | 2 8 | 5 | |
| PUT TOTAL FOR YOUR FAMILY HERE | | | | | | | | | | 1 lb. cooking fat per week for family of 4-5 |

Good Choices

dry skim milk
whole milk
evaporated milk

B-grades are suitable for cooking.

orange & orange-juice fresh or canned
grapefruit tomatoes

spinach beet-greens carrots

white and sweet potatoes

dried beans split peas peanut butter

apricots peaches squash green beans corn

whole grain & enriched bread & flour
oatmeal cracked wheat

All family members need calories—proteins—vitamins—minerals—bulk—water.

The amounts of food necessary to satisfy individual needs will vary with age and condition of each person. For this reason, select your food according to your family make-up.

This plan is only suggested. If you wish to spend more for food, increase meat, vegetables, fruit, and milk. Babies require less than older children, so for practical purposes we have grouped these ages together. People 60 years of age and over, and women who live sedentary lives require less. This weekly quantity can be multiplied for a monthly and yearly amount.

| | |
|--------------|------------------|
| <i>Dried</i> | |
| split peas | fresh produce if |
| beans | proper storage |
| | is available |

| | |
|--------------------------------|------------|
| MEATS, FISH & POULTRY (Canned) | |
| roast beef | veal loaf |
| corned beef | chicken |
| salmon | sausage |
| tuna | dried beef |
| ham loaf | |

| | |
|-------------------|---------------|
| FATS | |
| lard or vegetable | margarine and |
| fats | butter |

| | |
|-----------------|----------------|
| MILK & CHEESE | |
| evaporated milk | American brick |
| dry skim milk | cheese |

| | |
|-----------------|----------------------|
| CEREALS & FLOUR | |
| oatmeal | macaroni |
| whole & cracked | spaghetti |
| wheat | prepared dry cereals |
| brown & white | whole grain & en- |
| rice | riched flour |

| | |
|---------------|----------------|
| MISCELLANEOUS | |
| gelatin | dried soup mix |
| pudding mixes | powdered eggs |
| canned soups | eggs |
| soup bases | |

There may be other foods you may desire to add to this list or there may be some you will delete. However, thoughtful care should be exercised in maintaining nutritional essentials in your storage.

Judging the amount of storage is often a problem, and suggestions vary according to the source. Elna Miller, the USAC extension nutritionist, estimates that one person will probably eat the following in one year:

| | |
|--|----------|
| milk | 365 qts. |
| eggs | 90 doz. |
| meat | 150 lbs. |
| green & yellow vegetables | 150 lbs. |
| potatoes | 150 lbs. |
| citrus fruits & tomatoes | 120 lbs. |
| apples | 75 lbs. |
| other fruits & vegetables | 200 lbs. |
| flour, cereals, bread | 200 lbs. |
| (count 1½ lbs. of bread as 1 lb. of flour) | |
| dried beans, peas & nuts | 15 lbs. |
| fats & oils (butter, cream, shortening, bacon, salad oils) | 65 lbs. |
| sugar, syrup, preserves, honey, etc. | 60 lbs. |

Some families will need more of some foods and less of others; the ideal can only be established within the individual family.

For a more detailed estimate see the accompanying chart, opposite page, prepared by the Utah State Department of Health. The quantities suggested therein may be multiplied for the storage period desired, and the

(Continued on following page)

First choice of the whole family



This large, 8-ounce jar of Instant Postum makes up to 100 cups!

Instant Postum is America's favorite cereal beverage!

Rich and mellow—that's Instant Postum. Made of roasted whole wheat and bran, Postum gives you all the flavor, all the warmth and satisfaction you want from a good hot drink.

It's easy to prepare, too—just add hot water or warm milk. Children love their milk mixed with Instant Postum—then their drink looks like mother's and dad's!

The whole family will enjoy Instant Postum, and it costs *less than a penny a cup*. You can't afford *not* to try it! Another wonderful General Foods product.

Instant Postum

No caffeine





**DO YOU USE
FROZEN BERRIES**
For Shortcakes and
Sauces ONLY?

Then, Listen To This . . .
**WE'LL SEND YOU
FREE**

A Full Size Package of

**M.C.P.
Jam and Jelly
PECTIN**

(USE COUPON BELOW)

So You Can Make This Wonderful
NEW Frozen Berry Taste Treat —

**UNCOOKED
JAMS**

Make in Minutes . . . Ready to
Eat Soon as Made . . . FOR LESS
THAN 15c A HALF-POUND

By Using

The Amazing New Uncooked Jam
Recipes Developed Exclusively
by M.C.P. PECTIN.

**SEND TODAY FOR YOUR FREE
PACKAGE OF M.C.P. PECTIN!**

Planning for Food Storage

(Continued from preceding page)

chart may also be used as a guide to weekly nutrition.

Some people may desire to supplement their storage with cod liver oil or its equivalent for the use of family members twenty years old and younger. This will help supply the vitamin D which is not found in natural foods in sufficient amount to meet the body's needs.* It is wise to include in your storage, soap, paper napkins, wax paper, or aluminum foil, and other household necessities.

Whatever you store, it is important that you label and date everything in order to avoid the disadvantages of long storage and waste. Small strips of adhesive tape and India ink will do the job or a wax pencil or large carpenter pencil can be used. A rotation system of using old storage first and replacing with new is an essential for an effective and wise program. Consequently a running inventory record should be maintained on each food indicating original stock, less usage, plus replacements. It is also suggested that on the same sheet you list your year or two years' requirements of each item so that at all times the adequacy of your food storage will be known at a glance.

Careful planning is urged so you will have what you like without waste. Select amounts and sizes of packages and cans suitable to your family requirements; for example, if there are but two of you, perhaps the eight ounce cans of vegetables would be more practical than the larger can. Waste storage is not wasteful.

For further protection, give each food the individual care required. One precaution is to store nothing directly on cement flooring or shelves without first placing slats of lumber between cement and the storage. Cement has a tendency to sweat, and the slat flooring is a protection.

STORAGE SUGGESTIONS AND ESSENTIALS³

MILK: Evaporated milk should be stored in as cool a place as possible, preferably at 40° F., but it should not be frozen. Higher temperatures may cause a separation of the fats, giving a stronger flavor to the milk. Always give the can a few vigorous shakes before opening. If there has

KITCHEN CHARM
WAXED PAPER
KEEPS FOOD
FRESHER LONGER!



**BARGAIN
PRICED
TOO!**

**EXTRA
WAXED FOR
EXTRA
PROTECTION!**



• POPULAR WITH MILLIONS
OF HOUSEWIVES...
AT ALL LEADING GROCERS

How to
enjoy deluxe
"fountain" sundaes
at home with
Towne & Pride
toppings



Now make sundaes like a fountain professional—the Towne Pride way! Big, luscious, mouth-watering sodas and sundaes that are a dream to eat. Towne Pride Toppings do it for you—so easily, so simply. Makes serving ice cream five times as enjoyable. Comes in five delicious flavors: chocolate fudge, strawberry, butterscotch, pineapple, chocolate syrup.

Towne & Pride

THE IMPROVEMENT ERA

FILL OUT AND MAIL THIS COUPON!

Mutual Citrus Products Co., Dept. 1

Madison, California

Yes, I'd like to try your uncooked jams with a FREE full-sized package M.C.P. PECTIN, sent me postpaid.

(PLEASE PRINT CLEARLY)

Name.....

Address.....

City.....Zone.....State.....

NOTE: Only 1 Free Package per family. (For convenience in mailing, cut off and paste coupon on 2c Postcard)

³Fact Sheet No. 18, USAC.
⁴Offered by E. O. Haroldson, USAC agricultural information specialist; USAC Fact Sheet No. 33 prepared by Elma Miller, extension nutritionist; and from Hazel Stevens of the Utah State Department of Health.

been any fat separation, this will help the milk to blend again and to pour easily. By turning the cans or case over every thirty days, evaporated milk may be kept for a year without any apparent ill effects, but do not keep it longer. By following the rotation system, this will be no problem. The color of the milk will darken during this period, but the value of the milk will not be affected.

Non-fat dry milk should also be stored at 40° F. Under such conditions it will last two years; otherwise, its value will be lost in about three months.



Eggs: Eggs may be frozen or stored in "water glass." In the latter case, eggs are placed in a glass, wooden, or crock jar. A sodium silicate solution is poured over the eggs, and the lid is tightly fitted to prevent evaporation. Experiments at the USAC have shown that such eggs can be kept for as long as thirty-six weeks and still remain edible. A quart of sodium silicate, which is enough to handle eighteen dozen eggs, can be purchased reasonably at a local drugstore.

Dried eggs should be kept cold and dry and enclosed in glass or metal containers. If kept at 70° F., dried eggs will keep only six weeks, but at 40° F. they'll keep for a year.

CANNED FOODS: Bottled and canned foods should be kept in a cool, dark place where the temperature is around 40° F. but no higher than about 50° F. Lower temperatures are good provided the products do not freeze. Avoid moist storage for canned goods, for excess dampness will cause the cans and lids to rust. Attics, garages, and kitchen cabinets are not adequate storage because there is no temperature or humidity control.

Whether canned food is commercially or home prepared, generally it
(Continued on following page)

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PLANNING FOR FOOD STORAGE

(Continued from preceding page)

will have better flavor, color, and food value if used within a year after processing. Again the importance of rotation and dating containers is emphasized, for in that manner, also, a two year supply is possible. Some people have found they can keep most canned foods and bottled fruit two years. Avoid waste in storage by using products while they are still good.

FATS AND OILS: These will eventually go rancid even though they are in tightly closed containers. It is very important to use the oldest first and to date the products as stored. Fats and oils keep best at temperatures below 60° F.

Some people mix one of the commercial shortenings with home-rendered lard because these contain a preventative which greatly slows down rancid action. Experiments have shown that three pounds of commercial shortening mixed with fifty pounds of lard will act as a preservative.

SUGARS, CEREALS, DRIED BEANS, Etc.: These, as well as macaroni, grain products, peas, and nuts, all

store best if in tight metal or glass containers and kept in a cool, dry place. Such containers also help prevent invasion of food insect pests. Some families have successfully stored their flour in sacks without meeting the weevil problem. However, they recommend not stacking one sack of flour on top of another. Alternate with sacks of sugar.

WHEAT: Details of effective wheat storage as recommended by the Church welfare committee are found on page 362 of the May IMPROVEMENT ERA. Containers should be suitable to hold weight of grain, protect it from rodents and insects and should be non-conductors of moisture. The large cans in which commercial bakeries receive their lard are effective containers.

VEGETABLES AND PRODUCE:⁴ In most instances, a moist, cold, well-ventilated place is needed for beets, cabbage, carrots, parsnips, potatoes, radishes, and turnips. Cold storage

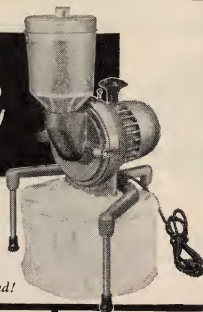
(Continued on page 474)

⁴Detailed information for storage of fresh produce is available in "Home Storage for Utah," USAC, Logan, Utah, bulletin, N. S. 148. Similar bulletins may be obtained from land grant colleges in other states.

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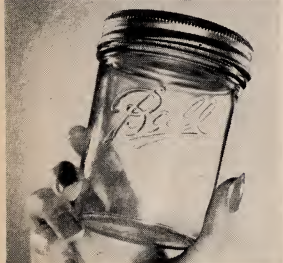


—Photo by E. O. Haroldson

Mrs. Leon Michaelson checking the wheat supply in her food storage room.

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Planning for Food Storage

(Continued from page 472)

is a room with temperature controlled between 32° and 40° F. Vegetables requiring a cool, dry place are crops such as squash, pumpkins, onions, sweet potatoes, and green ripe tomatoes. The tomatoes will keep better if wrapped individually in wax paper.

Tight-lidded bins, boxes, or crocks are very good containers for non-leafy vegetables and fruits which require cold moist storage conditions. Dampened rags, paper, or excelsior placed on top of the vegetables inside such containers and sprinkled occasionally will keep the air moist even in a relatively dry room. Of course mound or pit storage is suitable for root crops, potatoes, and cabbage.

Careful handling of fruits and vegetables is essential to prevent cuts and bruises which are invitations for rot and decay. Any bruised produce should be set aside and used first before decay sets in. Allow all vegetables to dry thoroughly before storing, thus healing many small cuts. On such root crops as beets, carrots, rutabaga, and turnips, tops should be cut as close to the crown as possible without cutting the skin or provoking bleeding.

FRUIT: When stored under cool, moist conditions and properly handled, apples and winter pears will keep for several months in good condition, and grapes and plums will last for one or two months.

The varying experiences of three different families in meeting their storage problems are recorded in the *Relief Society Magazine*, Volume 35, No. 8, August 1948. These will be of great interest to anyone planning home storage and are recommended for helpful reading.

It becomes obvious that there is no one ideal storage for all foods. Two basic types are best: a moist, cold, well-ventilated place, and a cool, dry place. Some basic plans and suggestions for storage facilities and construction will be offered next month, from which you may be able to adapt a system suitable for your home and your individual storage needs.

Subsequent issues will include information on use of stored foods such as wheat, and dried beans, and also some significant helps for pest control in your food storage.

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Easter—and some Unequivocal Questions

Richard L. Evans

IT IS A GOOD thing sometimes to examine the reasons for some of the things we do. Customs and habits are relatively easy to make and relatively difficult to break. And among our most persistent habits and customs are those which have to do with traditional days and seasons, one of which is Easter. And we should like to look at it a moment to see, if separated from some of its unessentials, how much it really means to each of us. The bonnets and the baskets, the colored eggs and colorful costumes all add their interest and beauty to the season. But the real purpose of Easter we can quickly arrive at by asking some unequivocal questions and giving some unequivocal answers. That purpose, of course, is to commemorate the return from death to life of Jesus the Christ, by whose triumph over death all mankind have the assurance of coming forth from the grave—all of which faces us squarely with these inescapable alternatives: either this event as witnessed and recorded in history is true or it is not. Either men are immortal or they are not. Either we ourselves shall pass through death to life and shall come forth again by resurrection or we shall not. Such questions are not to be equivocated. The answers are either—or. And why should we concern ourselves with such unequivocal questions? Because the very meaning and purpose of life depends upon them—for how a man lives, how he acts, what he does, depends upon what he believes—what he thinks he is, what significance he attaches to life, where he thinks he is going and what he thinks he will find when he gets there. Of course, we are free to believe what we want to believe. It is quite reasonable that men should be reluctant to accept what they cannot explain, and it is certainly true that no man now living can explain the process of resurrection. But then who is there among us to explain how life came to be in the first place—and who is there to deny that we live? If we should have to give up everything that men cannot explain, we should have to give up much indeed, including life itself. But it is fortunate that neither truth nor God is limited by man's understanding. He who has given us life here has assured us of life hereafter. What he has done is the assurance of what he can do. "Which is the more difficult, to be born or to rise again?"¹ That we should live forever is surely no greater miracle than that we should live at all. And so we accept this day in recognition of the reality that if a man die he shall rise again. And to those who live (and to those who have ever lived) and to those who have lost their loved ones, we would witness this day that our God and Father who gave us life here, has also given us life hereafter—us, and all men, and all those we love and cherish. Stripped of all its unessentials, this is the great and real meaning of Easter. "... Believeest thou this? ... Yea, Lord: I believe. ..."²*

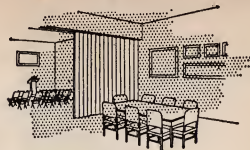
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*Revised.

¹Blaise Pascal, *Pensees sur la Religion*.

²John 11:26-27.



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*Let's
Start
With the
Kitchen*

by Ruth A. Pray



"Even cooking is fun!"

HERE IT IS, not quite lunchtime, and
all my housework is done. It
makes me feel like a saucy
spider. "Won't you step into my
kitchen?" I want to say to you—and
you—and you, for it's all so spic and
span and shining.

In a little while, of course, there'll
be lunch to get for the two older
children and myself, with dishes
afterward. But right now I'm so
gloriously free. There's no clutter,
no kitchen muss, no shoving away
this 'n' that to clear a corner of the
table for lunch.

It hasn't always been this way,
though. That's why I want to share
my discovery. Maybe you haven't
yet stumbled onto this idea either—

or maybe you're much smarter than
I and say to yourself, "Why the poor,
inefficient little homebody. It cer-
tainly took her a long time to get
wise."

Usually, mornings after Jim left
for work, I'd dawdle over the break-
fast table and glance at the news.
Sometimes I'd watch a TV program
or two. I couldn't stir around and
clear up the kitchen, I'd tell myself,
or I'd wake the babies.

That's the habit I fell into. Then
little Jim and Janie began having
their breakfasts with us, and the baby
had his bottle about the same time.
Still I fooled around with first one
thing then another.

After breakfast the children had to



"Things just seemed to
skim along on magic wings."

—International Harvester photo

THE IMPROVEMENT ERA

be bathroomed and dressed. Once in the bedrooms I'd pick up and put away yesterday's clothes and night-wear and make or change the beds.

Naturally I'd run the dustmop or cleaner before leaving the rooms for good. "Never leave a job half-done," I'd scold myself, really thinking I was doing it right. "Finish what you've begun!"

Then to the living room and picking up. Usually that didn't take long, but there was always the dust-mopping or running the sweeper in there, too, and all those little things that don't amount to a whit yet do take time.

In between there'd be a phone call or two; Jimmie would fall and scuff his knee, and Janie would need help dressing her doll. Bath time for the baby would roll around in a wink, and I'd scurry into the kitchen to clear off the table. (By the third baby, I found it easier to consign bathinette to a corner of the garage and use the table, so I could keep an eye on the children.)

Bottle and morning nap for baby would come next. Jimmie and Janie would want to hear a story or play a little game.

Somewhere along the way, I'd stuff a batch of clothes into the automatic washer. Somehow I'd find a few moments to get them hung—if everything went well, it was while the baby was sleeping and the other two played outside.

Many a day, though, I've found myself not starting the washer until after lunch. And always—always—there was that disheartening clutter and mess in the kitchen to go back to.

I simply couldn't manage to get the dishes done before noon!

After the midday meal there were sleepy babies. Usually I was tired, too. So we'd all hie ourselves into other parts of the house for quick baths and naps. As any sensible homemaker, I tried to rest for a while.

But imagine getting up near the middle of the afternoon to face that pile of dishes, maybe an overflowing wastebasket and garbage yet to be emptied! It was all so hopeless I'd shudder and often put it off even a while longer. I'd find some excuse such as it was a good time, while the youngsters were asleep, to get some sewing done or write letters.

(Concluded on following page)

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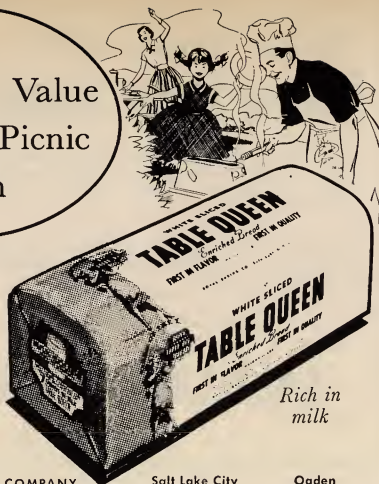
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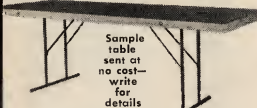
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Let's Start With the Kitchen

(Concluded from preceding page)

Then in the latish afternoon, babies up and dressed again, I'd be in a mad scramble to get the dishes out of the way before starting dinner.

While back I sat down and gave myself a good talking to. I admitted that usually I disliked clearing up the kitchen. That's where I decided to start then—with the kitchen. And it worked!

It seemed so easy. In no time at all I had the dishes rinsed and soaking ready to wash. I dashed out with the wastebasket and garbage.

Back indoors, I stuffed clothes in the washer and let them run while I tackled the dishes. Honestly, things just seemed to skim along on magic wings. After that the rest of the house was easy.

Now I have more time for the children. I feel more rested and not so "pushed." Even cooking is fun. I can fix surprises and more complicated foods than I had in a long time.

Why, do you suppose, hasn't someone mentioned this sort of routine in some magazine article? (Or did I miss it?) Why, for that matter, has it take me nearly ten years to find out for myself what now seems to obvious?

From now on my day's work starts with the kitchen. After all it is the heart of the home.

Maybe you, too, would like to try it. No doubt you'd join me in saying to others, "Won't you come into my kitchen," as the spider told the fly. "It's the prettiest little kitchen that ever you did spy—and the day's hardly started yet," you'd probably add in a whisper, proudly.

NEXT-DOOR NEIGHBOR

By Alma Robison Higbee

THE NEIGHBORS look askance at her nor try to understand her strange and alien ways. She spends the golden hours beneath the sky And ignores the usual washing days.

She does not gauge her working hours by clocks But marks time by the sunshine on the grass; She always has the earliest pinks and phlox And shares them with the many friends that pass. They call her lazy, and they call her bold, But I who know her best count them all wrong. Because the vibrant cups of her days hold The brimming essence of a happy song.

THE IMPROVEMENT ERA

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VIRTUE is its own reward

(Please see cover, cover note, page 372, and Editor's page, 381.)

THERE is more to marriage than music and moonlight; there is trust . . . and sharing . . . and being loved and deserving to be.

There is companionship through years of growing up and growing old together.

And to each partner in an honest marriage there will come a time when nothing will be more important than personal purity.

And it will not be just at some passing hour—but day after day, year after year—as long as you look at your loved ones—as long as you can feel, in reality or in memory, the small hand of a son or daughter as it closes around your finger.

You—each of you—should take no less to marriage than personal purity.

You have a right to expect it of the companion you choose—you have a sacred obligation to keep it and to offer it in return.

The rewards of virtuous living are rich and enduring, but the price of sin runs high.

The reward of virtue is a quiet conscience—the right to answer every question without reservation—the right to look every man squarely in the eye, and every boy and girl and woman also—without an accusing conscience. It is the right to pass on to your children and your children's children a clean record, a clean heritage, a good name.

You cannot cheat. You cannot avoid consequences. So be virtuous.

BE HONEST WITH YOURSELF

VIRTUE

By Mabel Law Atkinson

VIRTUE is beauty, serenely fair,
With sunlight and moonlight on her hair.

Her eyes are unsullied and virgin sweet
As the fragrant lilies about her feet.

Her heart is a chalice, high uplifted,
To brim with trust when doubt is rifted.
Her soul illumined by reverence
Is filled with the gladness of innocence.

With joy bubbling over, she ever keeps
Her fountain of life as pure as the deeps
Of canyon pools with crystal bars
And mounts an ascending path of stars.



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William M. Hansen

converted him when I left a copy on his desk one day. After reading this one, he wanted it, so I made him a gift of one year's subscription. He would rather have the ERA than any other magazine he has ever read.

/s/ William M. Hansen
St. Anthony, Idaho

Preston, Idaho

Dear Editors:

WE ALWAYS enjoy the ERA in our home, but would like to send extra thanks for the beautiful pictures of the Los Angeles Temple included in a recent issue. I enjoy most the conference issues, which we save and enjoy for many months, and the poetry page, which is my special interest.

Sincerely,
/s/ Lilla N. Smith

Tucson, Arizona

Dear Sirs,

I HAVE been reading THE IMPROVEMENT ERA off and on for about the last five years. To me it is a very wonderful magazine. Every month it has some story that is both educational and interesting to read. I want to thank the people that make it possible for me to receive this book, along with the publisher for putting out such a fine grade book. It is an enjoyable book and brings you closer to the Church when there is no other contact possible as with a person in the armed forces.

Again I want to thank those people that make it possible for the servicemen to receive this wonderful book.

Yours truly,
/s/ a/3c Joel P. Murray

Columbus, Ohio

Dear Editors,

I AM so glad you started the "Your Question" articles, for they have cleared up a lot of questions in my mind, and some of the "foolish" ideas that I have about Church doctrine, can now be backed up by the ERA's answers, especially to my children, who think I am old-fashioned, especially about card playing in the May issue. My mother's and father's people way back did not believe in card playing and never allowed their children to, and they weren't LDS. So, I have double teaching.

Sincerely,
(Signed) Mildred B. Haines

Dear Editor,

THE OTHER DAY was my first time to receive a copy of THE IMPROVEMENT ERA. The elders' quorum at home, which I was a member of before I came into the service, is sending it to me. My home town is Vernal, Utah. I enjoy it very much, and I have read it all the way through. It is a great help to us servicemen. I'm sure that they are looking forward to it every month as I do. Thanks all of you.

Sincerely yours,
/s/ Pvt. William J. Hatch

North Bay, Ontario, Canada

Dear Friends:

NEVER HAVE I found any magazine so completely worthwhile as THE IMPROVEMENT ERA. I find every article to be of some immediate value and I know that they will prove to be more so in the future.

The articles by the General Authorities I find very inspiring and always helpful.

Being a recently baptized member there are so many things that I have to learn, and the more I study, the more I realize how limited my knowledge is. The ERA is certainly helping me.

I appreciate your co-operation and again I say thanks for your wonderful magazine.

Sincerely,
/s/ Betty Nicholls

During the priesthood meeting at the April 1953 general conference, President Stephen J. Richards of the First Presidency made an appeal for funds to help support missionaries from among local members in the foreign missions of the Church.

A member of the editorial staff of THE IMPROVEMENT ERA thought the appeal was being addressed to him and made a "very slight" contribution.

Recently he has received two letters, one from President Phileon Benjamin Robinson of the Finnish Mission stating that a missionary had been called, and one from the missionary herself. We'd like to share the spirit of the latter:

Flmajoella, Finland

I WANT to say my sincere thanks to you for it, that you will make possibility to me to start my missionary labors. I admire you because you want to use your money to further the work of God. My humble prayer is that your sacrifice would fill its purpose.

I am so thankful to God of the gospel and of you because you have given like this your evidence to me. I think the possibility to do missionary labor is the greatest blessing which a young people can get. I have gotten to feel how good the God is.

Perhaps you want to know something of me. I have been the member of the Church one year and seven months. I am the only one of our family that belongs to the Church. I am twenty-two years old and the youngest of our family. My father is the farmer and there is not the Church on my native place. I have worked at a laboratory at Turku, which is the second biggest town of Finland. There the missionaries came to my residence. I am now at home at Flmajoella. I shall start my missionary labors April the 15th. I don't know much English. I am sorry for mistakes, but I hope you understand that I am thankful to you, and that I am willing to do my best to give the gospel to others.

May the God bless you.

Sincerely your sister in gospel,
/s/ Eira Huhta

OUTSTANDING ATTENDANCE RECORD



Virginia Thomas

VIRGINIA MAE THOMAS, daughter of Elder and Mrs. Harrison J. Thomas of Ogden, Utah, has achieved one hundred percent attendance at Sunday School, sacrament meeting, and MIA for four years. For seven years, from the time that she was a Lark in Primary, she has maintained perfect attendance in all of her meetings. She is an accomplished viola player, and is active in musical circles in the community. She is the Junior Sunday School organist in the Ogden Twentieth Ward. Virginia is an Honor Bee, Mia Joy, and hopes to become a silver and golden Gleaner.

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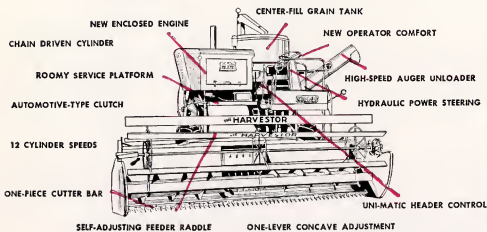
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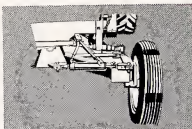
Ask your MM Dealer for the complete facts on the SP-168—in 12-, 13- and 14-foot header sizes and 8-foot pickup models. Discover all the ways this new King of the Self-Propelleds can make money for you!

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